Thr. Hall 21

THE RESOLVED Christian;

Exhorting to Resolution.

D.

Written, to comfort the Faint-hearted, to ſtrengthen the faithful, to recal the worldling, and to perſwade ALL Men, ſo to run, that they may obtaine.

Corrected and enlarged.

The third Edition.

Printed at London by V. S. for *Thomas Buſhel.* 1602.

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To the Right Ho. Sir *Tho. Egerton Knight*, L. Keeper of the great Seale of England, &c.

AS in Contemplation the weake vnderstanding and shallow conceipt of Man can not by one simple act, apprehend the perfect knowledge of those things which in themselues are excellent: euen so, in Practise, and writing, it is impossible that at the first attempt, he should attaine to the marke he aimes at, vntil by further

consideration and experience, his intended Purpose be brought to some Perfection. This is it that the wise Philosopher meant where he saith, Nihil primò perfectum, Nothing can be absolute and perfect at the first. And againe in another place, The latter Counsels are euer wisest & safest. Wherefore (Right Honorable) when I saw the earnest desires of many to reade ouer this smal Tractat, & perceiued that it found acceptation, (albeit indeed it was not so absolute, as I could haue wished it to be,) I was the rather encouraged (notwithstanding my earnest studies otherwise) to take further paines therein, and to supplie those wants which passed in the former Edition: Being thus compelled by writing (in some sort) to informe those, whom otherwise I may not be permitted to instruct, lest, with the vnprofitable Seruant, I should seem to bury that poore Talent the Lord endued me with. What I haue performed herein, conference of both the Editions together will soone declare. Thus committing the whole to the blessing

sing of the Almighty; I commend your Honor to HIS gratious Protection, who honoreth them that honor HIM, and embraceth them, who RESOLVE to come vnto him. London Decemb. 8. A.D. 1600.

Your Honors most humble in all dutie to command.

Gabriel Powel.

To the Reader.

IRResolute, or Not-Resolued Christian, seeing Delight is the only mark that the Humors of our age do aime at: Behold (*Sin described, the world displaid, Death unmasked, Peace dispelled, Temptations retented, The Sicke comforted, the Prisoner cheered, the Faint-hearted strengthned, the Afflicted solaced, the Strong emboldned, the Persecuted encouraged, and Persecutors warned,*) an effectuall, delightfull and sweet Baite, to allure all men to a Christian Resolution, very wholesome, profitable, and necessarie.

The

The Arguments of euery Chapter, and Section, of both the Bookes.

Chap. I.
Of the miserie of Man.

Sect.

1 *Of Mans Ignorance, Ingratitude, and Miserie.*
2 *Of the miserable Nature and Condition of Man.*
3 *Of the miseries incident to the seuerall Ages of Man.*
4 *Of the miseries of all Estates.*
5 *Of Mans three cruell enemies, which further and encrease his miserie.*
6 *Why God would haue our life to be so miserable as it is.*

Chap. II. Of Death.

Sect.

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2 *Of the vncertaintie of the houre of Death.*
3 *That Death is to be desired of the Godly.*

Chap. III.
The causes why man doth feare Death.

Chap. IIII.

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Sect.

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2 A Remedie against the temptation of worldely honours and preferments.
3 A Remedie against the temptation of worldly riches and wealth.
4 Another Remedie against the same temptation.
5 Testimonies out of the word of God, against the vanitie of worldly wealth.
6 A Remedie against the temptation of worldly pleasures.
7 A Remedy against the temptation of vnwillingnesse to forsake Wife, Children, and Friends.
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Sect.

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2 *That ſickneſſe & tribulation is a token of Gods loue.*

3 *That God hath appointed his holy Angells to guard & preſerue vs in our ſickneſſes & troubls.*

4 *Comforts taken from the conſequents following Death.*

5 *Teſtimonies out of the holy Scriptures, that God is alwaies ready to help and aſſiſt them, that ſeek vnto him in the time of affliction and miſery.*

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Sect.

1 *An exhortation to Chriſtian Patience, after the example of Chriſt our Sauior. And how the wicked behaue themſelues in their afflictions.*

2 *How th godly behaue themſelues in their ſickeneſſes and other calamities whatſoeuer.*

3 *That extremitie of paines ſhould not cauſe vs to be impatient.*

4 *That no man may aſſwage his griefe, by laying violent hands on himſelfe.*

5 *That our impatiencie doth prouoke God the more to puniſh vs.*

6 *Teſti-*

6 Testimonies out of the holy Scriptures, exhorting vnto Patience.

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Of the third cause that makes a worldly man to feare death; which is, the want of faith & hope. And the remedies against the same.

Sect.

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2 Remedies against the weaknesse of faith.
3 That though a man presently feeles not the peace of conscience; nor hath a liuely apprehension that he is the child of God, yet he may haue true faith.
4 That God doth oftentimes suffer his children to be in a maner desperat; & yet raiseth them againe. And how we may know if we haue any faith.
5 That the least measure of true Faith that is, or can be, is effectuall to saluation.
6 Testimonies out of the word of God, concerning life euerlasting, vnto the which the Faithfull doe come by death.

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ments and punishments. And the Remedies against the same.

Sect:

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2 That the faithfull ought not to feare damnation, forsemuch as they be the children of God.

3 That the members of Christ ought not to feare death and damnation, because Christ their Head hath vanquished & ouercome them already.

4 That forgiuenesse of sins, is not a common benefit as the secure and carelesse christian imagineth.

5 What we must doe for the obtaining of the remission of our sins.

6 Testimonies out of the woord of God, concerning the forgiuenesse of sinnes, promised to all such, as cleauing fast to the merits of Christ only, are truly penitent.

The

The Arguments of the Chapters and Sections of the second Booke.

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A Remedie for vnpenitent and obstinate Malefactors, that by the Magistrate are adiudged to die.

Sect.

1 *That there is a God.*
2 *That the soule of man is immortall.*
3 *The wrath of God against the Transgressors of his Commandements.*
4 *Transgressors of euery one of the ten Commandements, and their punishments.*
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Sect.

1 *That Iudgement commeth from God.*
2 *Particular directions for the distressed partie.*
3 *How the place of Peter is to be vnderstood, where he saith,* Let none of you suffer as a murtherer,

ter, or as a thiefe, &c. *And that God sometimes doth call men by this meanes.*

4 *That the multitude of our sins should not make us faint-hearted.*

5 *That late Repentance is good, if it be true Repentance, and how a man may judge, whether his Repentance be unfained, or not.*

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Sect.

1 *What a man must doe to be eased of the painefull apprehension of death.*

2 *How God ordinarily behaueth himselfe towards the Elect in this life.*

3 *That the continuance of tormentes, should not make vs afraide, or vnwilling to die.*

4 *That God oftentimes dealeth more mercifully with vs, then we doe perceiue he doth.*

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Comforts for persons wrongfully condemned to death.

Sect.

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otherwise we be innocently condemned.
2 That we must not revenge our wrongs.
3 Comforts taken from the examples of them that have bene innocently adiudged to die.
4 Comfort taken from the examples of our Sauiour Christ innocent suffering with a briefe declaration of the same.

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Comforts for such as suffer Persecution, or death, for the Testimonie of a good conscience in matters of Religion or Iustice.

Sect.
1 Wherof commeth it that the wicked doe persecute the godly?
2 That we must patiently suffer persecution & affliction for Religion or Iustice sake, and why?
3 That it is a blessed thing to suffer persecution for Religion or Iustice sake.
4 Of the benefits that the Crosse or affliction bringeth vnto vs.
5 That our afflictions are foreseene, and appointed by God, and therefore to be taken in good part.
6 That we ought not to be dismaide at persecution, forsomuch as our cause is good.
7 That their estate is very daungerous that neuer suffer affliction.
8 That whosoeuer will be ashamed of Christ, Christ will be ashamed of him.

9 That worldely pleasure, wealth, &c. should not withdrawe vs from the confession of the trueth.

10 That Conscience in religion must not bee dissembled.

11 Against the offence of the yeelding of time seruers, though they be better learned and wiser then we be

12 That though the world condemne vs for fooles, and too nice, yet we must not take the stuff of profession.

13 That imprisonment for the testimony of a good conscience, is not thraldome and bondage, but rather libertie and freedome.

14 That increase of torments should not feare vs. but rather comfort vs the more.

15 That God loueth vs neuer the lesse though hee suffer vs to taste of his cup, but rather, that hee doth loue vs the more.

16 That burning aliue is not so extreme a torment, as commonly it is thought to bee.

17 That the patience of the saints is not Stoicall indolencie.

18 That we must not be dismaide, though friends forsake vs, and that we must not yeeld vnto their vngodly suggestions.

19 That the pretence of nourishing of wife & children (when they haue no other meanes to liue) is no cause why we should denie, or dissemble the knowne trueth.

20 That the Lord will not fails his children in these daies, no more then he did in times past, in the

olde

olde Testament, and in the time of the Primitiue Church.

21 That we should not be dismaid at the faces, behauiour, and maiesty of mortall men.

22 Comforts against the dulnesse of spirite and vnfitnesse to suffer.

23 What a great dignity Martyrdom is: And how we should not thinke our selues vnworthy to suffer for Christs sake.

24 That the voluntary death of the Diuells Souldiers cannot make the sufferings of Martyrs vnregarded.

25 What the enemies of the trueth procure vnto them selues by persecuting & murdering of Gods Children.

THE

THE FIRST Booke of the Resolved Christian.

CHAP. I. Of the miserie of Man.

Of Mans Ignorance, Vngratitude, and Miserie

Sect. I.

MAn in his estate of Innocency beeing the perfection of all Gods workes; in dignitie, litle inferior to the Angells; in authoritie, Lord of the whole world; by right, the inheritor of life eternall, and in all resemblances of diuine properties, in holinesse and righteousnes like himselfe: as in excellencie he surmounted the rest of the creatures; being sound in body, sincere in soule, and perfect in both: so now, after his fal (notwithstanding the noble prerogatiues of Vnderstãding & Reason) in knowledge, gratitude, and felicitie, he is farre inferi-

Wherin man is inferior vnto the Creatures.

Mans Ignorance.

or vnto any of them? for what more ignorant, what more ingratefull, and what more miserable then Man? So ignorant is hee, that hee knoweth not wherefore he liueth; so vngratefull, that he doth not acknowledge the benefits he receiued; and so miserable, that his beginning, continuance, and end, is nothing but miserie. There are foure sorts of Creatures in the world, amõg whom Man is the most excellẽt; yet of all others he aymeth least at the end and purpose of his creation. The first haue essence or being only, as the earth, the water, the fire, the ayre, the Sunne and the Moone. The second haue essence and life, which are called vegetatiue, as hearbs, trees, and al plants. The third haue essence, life and sence, or feeling, as fishes, foules, and all beasts. The fourth haue essence, life, sence, and reason, as Man. Now aske of Man, wherefore God hath created the first sort of creatures; he wil answer, he hath created the earth for the habitation both of Men and Beasts, & for the nourishing of herbs, trees, and plants; the waters for naugation & nourishment of fishes, the stones for building, the fire and the Sunne, to giue light and heat, the ayre to giue breath. Aske wherefore he created the second sort; he will answer, God created the hearbs & the trees, for the food of man & beast. If ye demand wherfore the third sort of creatures were made; he will answer God hath created fishes, foules, and other creatures,

Man able to render a reason of the essence of the rest of the creaturs, but not of his owne.

atures, some for food, some for labor, & other for other vses. But aske of man, wherfore God hath created HIM, or to what end HE liueth. He wil answer, he knoweth not, or, that God created him for himselfe, to prouide for himselfe whatsoeuer the lustes of his flesh may desire: the poore Artificer, to norish his family, the Marchaunt, to enrich himselfe, the Courtier, to grow in reputation, the Captaine, to attain vnto dignity and honor; some, to follow their pleasure, & others, to take their ease. Now, what folly, what sottishnes is this, that Man endued with vnderstanding, can yeeld a reason for the essence and life of other creatures; yet he himselfe being the most excellent of al others, knoweth not wherefore he liueth, or wherefore God hath giuen him vnderstãding? This sottishnesse is most pernitious, repleniſhed with all ingratitude; for whereas the rest of the Creatures created for Man, continually tend to the end of their creation, which is, to serue Man, in giuing him all things necessarie for his maintenaunce; Man onely, not knowing wherefore he liueth, inuerteth the end of his creation, referring to himselfe his essence, life, sence, and reason. He seeth, that among other creatures, there is not any created for it selfe, but to serue other: yet himselfe being endued with vnderstanding and Reason, aboue others, is so blind, so vnreasonable, as to thinke, that he is

Note.

Mans Ingratitude.

created, not for any greater then himselfe, but euen for himselfe only. Hence ariseth that desperate resolution in carnall men, that were they sure to liue always in this world, they would not set a point by the kingdõe of God. These be they, a *Whose end is damnation, whose God is their belly, and whose glory is to their shame, which mind earthly things,* Who neuer tasted b *How sweete the Lorde is* c *Whome the lust of the flesh, the lust of the eies, and the pride of life,* hath caused to contemne the d spirituall consolation and ioy of the godly. If, as our Sauiour saith, eto know God and Iesus Christ, and so to know our selues, be eternall life, euen the greatest felicitie of man; then surely, to be ignorant of God, of Iesus Christ, and of our selues, is euen the greatest misery that may happen vnto man, as that which necessarily carieth with it a perpetual seperation frõ the presence of God & euerlasting death, both of body & soule. But that we may more particularly vnderstand wherin the misery of man consisteth, we wil consider of his nature, and of the quality of life, while he warreth in this world, that so we may perfectly vnderstand what we be naturally.

a Phil. 3.19

b Psal. 34.8.
c 1. Io. 2.16.

d 1. cor. 2.24

e Ioh. 17.3.

Mans misery wherein it consisteth.

Of

Of the miserable Nature and Condition of Man.

Sect. II.

RIP vp the whole condition and state of Mankinde, and then you shall partely perceiue the frailetie thereof. Man is a made of the earth, b conceiued in sinne, and c borne to paine, Man is d euill e wretched, f filthie, g corrupt and abhominable, doing nothing that is good, h mortall, i vaine and k wicked, l vnprofitable, m vanitie, altogither lighter than vanity, n sinfull, o miserable p dust and ashes, q sowne in corruption, dishonour and weakenesse, r deceitful, s naked, t subiect to death, u dead in sinne, x a liar, y an hypocrite, z an enemy vnto God, a creature that a drinketh iniquity like water, a b pilgrim, c grasse, d ignorant, a e stranger and sojourner, of f no continuance, g compassed with the snares of death, h water spilt on the ground. i By birth vnclean, a k child of wrath a l worker of iniquitie, m an open sepulchre, n a worme, the o meate of wormes, p dung and wormes, q depriued of Gods glorie, a r winde, s ignorant of the time when he came into the

What man is, declared out of the Scriptures.
a Gen. 2.7.
b Psal. 51.5.
c Iob 5.7.
d Eccl. 9.3
e Rom. 7.24
f Iob 15.16
g Psal 14.1
h Rom. 6.12
i Psal. 62.9
k Esay 9.17.
l Rom 3.12.
m Psa. 62.12
n 1. Ki. 8.46
o 1. Cor. 15. 19
p Ge 18.27
q 1. Cor 15. 42.43
r Iere. 17.9.
s Iob 1.21.
t Eccl. 9.3. u Eph. 2.1. x Ro. 3.4. y Esa. 9.17. z Rom 8.7. a Iob 15.16. b Gene. 47.9. c Esa. 40.6. d Iob 8.9. e 1. Chron. 29.15. f Iob 14.2. g Psal. 18 5. h 2. Samu. 14.14. i Iob 25.4. k Eph 2.3. l Luk. 13.27. m Rom. 3.13. n Iob 25.6. o Esa. 51.8. p 1. Mac. 2.62. q Rom 3.23. r Iob 7.7. s Genes. 17.2.

world, and when he shal depart, a *beast by his owne knowledge*, u from whome nothing can proceede, but that which is corrupt, a x rotten *carkasse*, y in whome there is *no helpe*, z in whome *dwelleth no good thing*. Man is compared vnto the a foolish *beasts*, to b *grasse*, to a c *floure* that fadeth, to a d *scattered stubble*, to a e *shadowe*, to f *yesterday*, and to g *vanitie*. The h *dayes of his youth are shortned*, and he is *couered with shame*. i His *helpe is vaine*, k his *thoughts are vain*, his l *thoughts perish*. His m hart *is wicked and deceitful*, n *full of euil and madnes*. His o *beautie consumeth* as a moath. His p *throat is an open sepulchre*: he *vseth his tongue to deceit*, *the poyson of aspes is vnder his lippes*: his q *mouth is full of cursing and bitternesse*: his r *feete are swift to shed blood*: The s *feare of God is not before his eyes*, he shall t vanish *as the grasse*. The u *glorie* of man is as the *floure of grasse*, that x *vanisheth as a shadowe*, the y *moathe shall eate it vppe*: his z *righteousnesse is as filthie clowtes*. His a *life is short and tedious*, it b *passeth away as a trace of clowdes*, *as the mist*, as a c *post that passeth by*, d *as a shippe that passeth ouer the waues of the water*; *as a* e *birde that flieth through the ayre*, *as an* f *arrow that is shot*, g *as soone as we are borne*, *we beginne to drawe towards an end*. h *Our name shalbe forgotten in time*, *& no man shal haue our workes in remembrance*. Mans i *dayes are as the dayes of an hyreling*, *as* k *a shadow*, as l *a wind that passeth and commeth not againe*, *as a floure of*

t Iere.10.14
u Genes.6.5
x Esa.14.19
y Psa.146.3
z Rom.7.18
a Psal.49.12
b Esa.51.12.
c Iob 14.2
d Esay 41.2
e Iob 14.2
f Iob 8.9
g Psal.62.9.
h Psa.89.45
i Psal.60.11
k 1.cor.3.20
l Psal.146.4
m Iere.17.9
n Eccl.9.3
o Psa.39.11
p Rom.3.13
q Rom.3.14
r Rom 3.15
s Rom.3.18.
t Esay 40.6
u 1.Pe.1.24
x Iob 14.2
y Esay 51.8
z Esay 64.6.
a Wisd.2.1
b Wisd.2.4
c Wisd.5.9
d Wisd.5.10
e Wisd.5.11
f Wisd.5.12
g Wisd.5.13
h Wisd.2.4
i Iob 7.1.
k 1.ch.29.15
l Psal.78.39

of m the field, as a n ſpanne long, as a o viſion of the night, as a dream, they p fade like the leafe, q ſwifter then the Weuers ſhuttle; they are r full of trouble, s full of ſorrowe, t vanitie, u deceitfull, x nothing, yea leſſe than nothing: whereupon Salomon ſaide well, y The Dead are better than the Liuing. True it is, that ſome few ſparks of the Image of God doe yet remayne in Man, but they are few indeede, very ſmall, and of no ſtrength, which he doth ſo quench and abuſe, that thereof hee is to looke for no profite at all, but that through them hee ſhall be made the more inexcuſable before the tribunal-ſeat of God. Many bruite beaſts and foules do in vertue go beyond Man; The Lambe in meekneſs, the Doue in ſimplicitie, the Ant in diligence, the Stork in kindneſſe, the Oxe and the Aſſe in memory, the Dogge in fidelitie, the Cocke in watchfulneſſe and liberalitie, the Serpent in wiſedome & ſubtiltie, the Lion in magnanimitie; & generally, al in contentment and ſobrietie: But man in vice ſurpaſſeth them all; for he is more cruell then a Tygre, more prowd then a Peacock, more vnthankfull then a Hogge, more crafty then a Foxe, more traiterous then a Wolf, more ſauage then a Beare, more dangerous then a Baſiliſcue, and more voluptuous then an Ape. Yea, thoſe vices which are ſeuerall in ſundry beaſtes, are found flocking together in one man. For we ſhall ſee one man cruell, prowd, vnthankfull, crafty,

m Pſ.103.15
n Pſal.39.5.
o Iob 20.8
p Eſa.64.6
q Iob 7.6
r Iob 14.1
ſ Gene.3.17
t Iob 7.16
u Icte.17.4
x Eſa.40.17
y Eccle.4.2.

Thoſe ſparks of Gods Image that be left in vs, wherefore they ſerue.

Many beaſts more vertuous than Man.

Man in vice ſurpaſſeth all the beaſts.

traiterous, ſauage, dangerous, & voluptuous. As many members being vnited together, make one whole and intire body, ſo this heaping vp of vices in man, is by the Apoſtle Paul termed, [z] *The body of ſin*, euery vice being as it were a member of that body.

z Rom. 6, 6.

Of the miſeries incident to the ſeuerall ages of Man. Sect. III.

a Ier. 20. 18.

THE Prophet Ieremie crieth out, [a] *How is it that I came forth of the womb, to ſee labor and ſorrow, that my daies ſhould be conſumed with ſhame!* How much more cauſe haue we (miſerable creatures) to crie out of our calamities, who were conceiued and borne in ſin, ſeeing Ieremie complaineth ſo much, being [b] ſanctified in his mothers wombe? Oh vaine, miſerable, and vnhappy Men! Before we ſinne, we are ſtrait faſtned to ſinne, and before we can offend, we are faſt bound with offence. [c] Did not our fathers eate the ſower grape, and are not the teeth of the children ſet on edge therewith? Conſider, O Man, from whence thou cameſt, bluſh whither thou goeſt, & feare where thou liueſt. We are begotten in vncleannes, brought forth with throbs and

b Ierem. 1. 5

c Ezec. 18. 2

The wretchedneſſe of mans birth.

and throwes, and nourished in darknesse: we began our tragedy with nakednes and weeping; we continue our parts, with paine and vexation, and with sororow and misery we must take our farewell; our beginning is lamentable, our continuance wretched, and our departure grieuous. The whole life of mā is beset and encountred with three capitall enemies, Paine, Care, and Sorrow; Paine pincheth vs, Care consumeth vs, and Sorrow shortneth our daies. There is no age of Man free from affliction and miserie. In his *Birth*, intollerable is the Mothers paines, and infinite are the infants miseries; who commeth into the world, crying & weeping, poor, naked, weake, and miserable, without speech, knowledge, or strength to go: no sooner is the babe borne, but strait he is bound hand and foot, and cast into a cradle as into a prison, prefiguring the seruitude that he is to suffer. Then entreth he into *Childhood*, and beginneth to warre with the lacke of reason, and to fight against his owne folly; not knowing what he is, where he is, whence, nor for what he came. Now must he be kept vnder the feare of the rod, and learne some liberall science, or some mechanicall art, whereby to maintain his life hereafter. Then commeth *Youth*, rash, headlong, venterous, voluptuous, foolish, prodigall, passionate; In this age he commeth into great daungers, fighting against the desires of the flesh,

Miseries of Infancie.

Miseries of Childhoode.

Miseries of youth.

flesh, against fond affections, and vaine imaginations, which cause the mind to wauer, to be vnconstant, and to be carried away with sundry phantasies; In this age he becommeth a drunkard, a gamester, a quarreller, and oftentimes to be cast into prison, to be hanged, to loose his goods, and to cause his Parents to end their dayes in sorrow. Then hath he to incounter with *Manhoode*; to this age is incident the charge of wife & children, the maintenance of family and care of posterity. Sometimes he is besieged with desire and couetousnes, sometimes with feare to loose his goods, and other infinit such vanities and afflictions. Then lastly commeth *Old-age* stealing on, vnperceiued, wherein Man receiues many incurable wounds, as baldnes, bleared eies, deafe eares, wrinkled browes, stinking breath, trembling hands, faint spirits, leane cheekes, corruption of stomacke, gowty legs; with many more miseries innumerable, which neuer leaue to vanquish the body, to disquiet the mind, & to wound the conscience. And thus are we tossed al the daies of our life with griefe, compassed with cares, & ouerwhelmed with calamitie. Our Infancy is but a dreame; our Childhood but folly; our Youth madnesse; our Manhood a combate; our Age a sicknesse; our Life misery; and our Death horrour: we lament in the first minute, and rue to the last moment. Which way can we cast our eyes,

Miseries of Manhood.

Miseries of Olde-age.

The Anotomie of mans age.

eyes, but that we ſhall find cauſe of lamentation and heauineſſe? If we behold the heauens; from thence, for our ſins, we were iuſtly baniſhed; If we looke vpon the earth, there we are impriſoned; on the right hand, we haue the Saints, whoſe ſteps we haue not followed; on the left hand, the wicked, whoſe race we haue purſued: before vs, we haue our death ready to arreſt vs; behind vs, our wicked life ready to accuſe vs; aboue vs, Gods iuſtice ready to condemne vs; and vnder vs, hell fire ready to deuoure vs.

Oh note.

Of the miſeries of all eſtates.
Sect. IIII.

AS Man, in reſpect of his age, is vain and miſerable; ſo alſo is he, and that much more (if it were poſſible) in reſpect of the qualitie and condition of his life and calling; For there is no eſtate, calling, or degree, exempt and free from vanity and miſery; all are vaine, all are vexed, all are tormented with worldly tempeſts, all doe ſuffer the dolefull blaſts of calamity. Begin with the ſtowteſt Champion, the mightieſt Monarch, the

The miſerie of all eſtates.

the greatest Emperour or Prince that euer liued on the earth, & come down to the poorest wretch, and meanest miser in the world, and you shall find, that all, of all sorts, Poore and Rich, Seruant and Master, Married and Singleman, Subiect and Prince; to conclude, the Bad and the Good, tormented with temptations, tossed with tempests, disquieted with aduersity, and therefore most fraile, most miserable, yea nothing but misery. The *Poore man*, he is prest with famin and thirst, suppresst with sorow and heauinesse, and oppresst with cold and needinesse. Hee is in great disdaine, he is dispised and contemned, buffited and scorned, he lieth groueling at the Rich mens feet, and dying at their heeles, as they go in the streets, and yet vnregarded. He is shunned of his brethren, loathed of his friends, and hated of his neighbours. To aske for Gods sake, he is oftentimes ashamed, if he will not aske, he is pined, and therefore meere necessitie constrayneth him to begge. He accuseth God of vnrighteousnes and partiality, because he diuided not the goods of this world equally: He blameth his neighbour of vnmercifulnes and cruelty, because he releeueth not his necessity; he fretteth and fumeth, he murmureth and curseth: wherevpon it was said, a *It is better to die then to begge.* The *Rich man*, he is ouerthrowne in his aboundance, he is puffed vp with vainglory, he putteth his trust and confidence

Miseries of the Poore.

a Syr. 40. 28.

Miseries of the Rich.

fidence in his goods and wealth, whereupon he braggeth and boasteth: he swelleth with pride and disdaine; and yet labour in getting, feare in possessing, and sorrow in loosing, doth euer trouble and disquiet his mind. For b *where the treasure is, there will the hart be also.* The *Seruant*, or *Bondman* is loaden with labor, wearied with watchings, and worne with slauery: He is beaten with stripes, spoyled of his substance, and burdened with sorrow. The Maisters offence is the Seruants paine, & the Seruants fault is the Maisters prey: If hee haue wealth, he must spend it at his Maisters pleasure; if hee haue naught, then must his labour make a painefull purchase. O most miserable and irkesome condition of seruitude! c *As the wilde asse is the lions prey in the wildernesse, so are the poore men the meate of the rich.* The *Maister*, he euer liueth in feare lest the treacherie of his seruants shorten his dayes. If he be gentle, then is he contemned: if seuere, then is he hated, for curtesie bringeth contempt, and cruelty breedeth hatred. The *Single man*, he fighteth against fond desires, and fleshly lust. d *All men can not receiue the gift* of continencie, *saue they to whom it is giuen.* Satan kindled the fire of Nature in them with the blast of fraile suggestion, whereby the feeble and weake mind is secretly sawced with noysome desires, and the body made prone to perdition. The *Married man*, he is at his wits end, as they say, euer burning in iealousie:

b Mat. 6. 21.

Miseries of Seruants.

c Syr. 13. 20.

Miseries of Maisters.

Miseries of Single men.

d Mat. 19. 12

Miseries of Married men

ſie: feare of looſing his goodes doth vex him: loſſe of riches maketh him tremble, and the charge of houſhold doth deuide him diuerſly. He labors to diſcharge his wife, to prouide for his Children, and to pay his ſeruants hire: the burden therefore of wedlocke, is grieuous & miſerable. The *Subiect*, he dependeth vpon his Prince, he muſt be carefull to obay; if his Soueraigne frowne, he muſt ſtoop & crowch; he muſt imploy his goods and his life alſo, in defence of his king; yea he muſt becom a martiall man, and liue in a miſerable moode, making his only felicitie, of other mens miſerie. The *King*, he liueth in continuall feare of the treacherie of traitors; hee is ſet vpon a hill, as it were a marke; a ſmall warte deformeth a Princes face, and in a King an error is deſperate; he eateth the bread of affliction, and his drinke is care and ſorrowe. Whereupon, an heathen Hiſtoriographer makes mention of a King, to whom the Scepter & Crowne were offered, who before he wore it, tooke the Crowne in his hand, and holding it a while, cried out ſaying; Oh thou golden diademe, if man knewe the miſeries and griefes which thou bringeſt, there is none that would ſtoop to take thee vppe from the ground! ſhewing thereby, that the life of Kings, is leſſe happy than that of the Subiect and priuate Man. The *Badde*, they liue in miſerie: e *There is no peace* (ſaith the Lorde) *vnto the wicked*. The worme

Miſeries of Subiects.

Miſeries of Kings and Princes.

Valer. Max.

Miſeries of the wicked.

e Eſa. 48. 22

worme of conscience shall neuer die, and the light of Reason shall neuer be darkned.

As they haue forsaken God, so hath GOD forsaken them, and deliuered them vp into a reprobate sense, that they might do such thinges as bee not conuenient, for whome the f blacknesse of darknesse is reserued for euer.

The *Good*, they are as it were, in a continuall furnace, by reason of persecution and crosses, they sustaine gmockes and stripes, fetters and imprisonments, some were stoned, some cut in peeces, some tempted, some slaine with the sword, &c. Looke *Hebr.* 11 h *Who is weake and they are not weake? Who is offended and they burne not?* To conclude then, i *Great trauell is created for all men, and an heauy yoake vppon the sons of Adam, from the day that they goe out from their mothers womb, til the day that they returne to the mother of all things.* Behold the miserie of mortal men! behold their vanitie! thought consumeth them, heauinesse harmeth them, pensiuenesse doth possesse them, terror doth turmoile thē, fear puttes them out of comfort, horror doth afflict them, affliction doth trouble them, and trouble maketh them sadde and heauy. k *If I haue sinned* (saith *Iob*) *then thou wilt straightly looke vnto me, and wilt not hold me guiltles of mine iniquitie: if I haue done wickedly, woe vnto me: If I haue done righteously, I will not lift vppe my head being full of confusion, because I see my affliction.*

f Iude ve. 13 Miseries of Good men.

g Hebr. 11 37, 38

h 2. Cor. 11 29.

i Syrac 40. 1

k Iob 10. 14 15

Of

Of mans three cruell enemies, which further and encreaſe his miſerie.

Sect. V.

a Epheſ. 2, 1

MAn, beſides that he is exiled from paradiſe, miſerable by nature, and a vnable to ſtirre, either hand or foot, to get out of his miſerie, hath three cruell ennemies, ſauage & bloudy tyrants, that continually labor to captiuate him in his wretchednes, yea, to bring him frō temporall into eternall thraldome: Theſe are the *Fleſh*, the *World*, and the *Diuell*; the Fleſh earthly and voluptuous, the world vaine and curious, and the diuell euill and malitious. Theſe three enemies aſſayle and tempt vs, ſometimes couertly, ſometimes openly, but alwayes malitiouſly. The diuell being the principall Captaine of this curſed crue, truſteth much vpon the help of the Fleſh, becauſe a domeſticall enemy is apter to hurt: The Fleſh alſo hath entred league with the World, being her greateſt friend; and both haue ſhaken hands with the Diuell, and ſo do all three ioyntly conſpire our ſubuerſion. The *Fleſh* being b borne and nouriſhed in ſinne, defiled from her beginning, but much more corrupted by euill cuſtome; ſhe eagerly c coueteth againſt the ſpirit, ſhe dayly murmureth againſt

The three principall ennemies of man.

The Fleſh.

b Pſal. 51. 5.

c Rom. 7. 23.

against subiection, she suggesteth wickednes, disobeyeth reason, and is not restrained with feare. A grieuous combate and great daunger it is to wrastle against our familiar foe, especially we being [d] Strangers, and she a Cittizen; for she dwelleth in her owne Country, whereas wee are but pilgrimes and exiled persons. The *Worlde*, while with pleasures without it delighteth vs, inwardly it deceiueth vs; it killeth our soules while it flattereth our phantasie: for when it mooueth vs to settle our affections in these inferiour things, what doth it but perswade vs, with a golden hooke, to fish in a filthy puddle, where nothing can be gotten, but venemous vermine? and with Syrens sweete notes, wooe vs into the salt-sea of perdition? All the fauours and friendly countenances which the world doth yeeld, are but the kisses of an enemie, that vnder a deceitfull sweetnes, it may shrowd most bitter poyson. The *Diuell* that crooked [e] Serpent, the arch-enemy of man-kind, vnto the flesh and the world ioyneth his force; them he helpeth, them he furthereth, them he vseth, hauing no other desire, busines, or study, but to entrap, and to destroy our soules. This is hee that speaks suttlely, that tempts guilefully, and deceiues malitiously; he insinuateth euill motions, suggesteth venomous cogitations, and procureth lusts; he stirreth vp broyles, fostereth hatreds, and mooueth desires of Reuenge;

d 1. chro. 29 15

The World.

The Diuell.

e Gen. 3. 1.

he beateth vs with our owne staffe, bindeth vs with our own girdle, labouring, that our flesh, which was giuen vs for a help, might be the cause of our fall and ruine. Great is the hazard, in sustaining the continual incounters against the diuells deceitfull guiles; whom, not onely his suttle nature, but also the long practise and exercise of his malice hath made craftie. How little cause then haue we to ioy in this life, in which wee haue to struggle hourely, with so mighty, so peruerse, and so malitious f enemies! which can neuer be so ouercome, but that after a litle respite, they returne, and bid vs a new battaile, and that with such variety and change of forcible temptations, that they put vs in continuall anguish of mind.

f Ephe. 6 12

Why God would haue our life to be so miserable as it is. Sect. VI.

Sin the cause of misery. a Lam. 3. 39 Iames 1. 5.

THe causes of these calamities are many, and of many sorts; but the maine cause is Sinne: a *Man suffereth for his sinne.* Yet the same causes of affliction are not alwayes found to be in the Seruants of God, as are in the

the wicked. I o speake nothing in this place of the vngodly sort; God correcteth his children in this world, and b prooueth their faith by many and sundry troubles, crosses, afflictions, and miseries; partly that knowing the calamity & misery of this present life, they might be c prouoked, the rather speedily to flee to his mercy for succour; and partly, that thereby they might d become like vnto their Master and Head Christ Iesus, and die to sin, and rise vp to newnesse of life, that hereafter they may e liue and raigne with him eternally. Mothers and Nurses, when they would weane their suckling babes, vse to annoynt their breast with bitter mustard, euen so doth God powre mustard, that is, misery, vpon the breasts of this life, vnto which we are so much addicted, to weane vs from it; that knowing the misery thereof, as by experience we are daily taught; & considering the same, as of duty we ought, we should withdraw our f trust from temporalities, and contemne transitory trifles, raising vp our harts, to contemplate things more g diuine and heauenly. Mariners, when they saile peaceably, the wind being prosperous, the weather seasonable, and the ayre quiet and temperate, do giue themselues vnto banqueting and fables, and being careless, voyd of feare and daunger, do passe the time, sometimes by musicke and play, sometimes by resting and sleeping: But when a sodaine tem-

Wherefore the godly do suffer affliction.

b 1. Pet. 1. 7. 5. 9. et. 4. 12

c 1. Pet. 5. 6 Psal. 30. 7, 8

d Col. 1. 24.

e Rom. 8. 17 2. Tim. 1. 8.

f Iob 31. 24 25

g Phil. 3 20

peſt doth arriue, then at laſt doe they call for help from heauen, and inceſſantly they crie vnto God for their deliuery and ſafety: Euen ſo we, rocked in the cradle of Proſperitie, do giue our ſelues to idleneſſe and pleaſure, but being ſtricken with aduerſitie, we are warned of our duty: which may be prooued by the examples of h Dauid and i Manaſſes, who in proſperity offended GOD grieuouſly, but in aduerſity, liued very godly and vprightly. And this is the reaſon why GOD would haue vs in this vale of miſery, to be ſo miſerable, ſo needy, ſo poore, ſo beggerly, ſo weake, ſo ſickly, and of no continuance; to withdraw and alienate our hearts and minds from the inordinate affections, deſire and loue of this ſo loathſome a life, that we ſhould ſigh for the kingdome of heauen, as being ſoiourners on earth, and no Citizens, Way-faring men, and in continuall k warfare: Yet notwithſtanding there are not a few that be vnwilling to leaue this life, and to forſake the world, luſting ſtil like hogges, to wallow in myre. But what would theſe do if al our whole life were ſweet and pleaſant? would they then, trow you, exchange it for heauen? would they contemne it for Gods ſake? or would they ſay with Paul: l *O wretched man that I am, who ſhall deliuer me from the bodie of this death?* I deſire m *to be looſed and to be with Chriſt.* No, no, they had rather whine after the n fleſh-pots of Ægypt, they

h 2. Sa. 11. 4. 2. Iam. 24. 10
i 2. Kin. 21. 3 2. chr. 33. 12
k Iob 7. 1.
l Rom. 7. 24
m Phil. 1. 23
n Exo. 16. 3 num. 11. 14

paſſe

passe through the desart into the land that flo-
weth with milk and hony. Oh thrice happy is
that mã, who viewing these worldly miseries,
lifteth vp himselfe aboue himselfe! And in-
deede, what comfort can a man reape in that
place, that is p gouerned by the prince of dark-
nes, and (for the most part) q peopled with his
rebellious and contentious children; where
vice is aduanced, vertue scorned, the bad re-
warded, and the good oppressed? What qui-
etnesse or contentment can be enioyed where
the r paines be infinit, common, and intolera-
ble; the s pleasures few, rare, and damnable?
where t familiarity breedeth vexation to the
mind, enmity to the body, and daunger to the
soule? where want is miserable, plenty full of
perill, and a man on euery side assaulted
with vnplacable ene-
mies?

o Exod. 3. 8.

p Ioh. 12. 31
q Luk. 16. 25

r 1. Ioh. 5. 19
s Ioh 16. 33
t 2. Chr. 20
37

Chap. II.

Of Death.

What Death is: and of the necessitie thereof.

Sect. I.

Death, what it is.

DEATH is the priuation of the life of the body, being made by the separation of the soule frō the same, with the dissolution of the body, vntill the resurrection, as a punishment ordeined of GOD, and imposed on Man for his sinne. For when God had setled Adam in Paradise, a place of pleasure, giuing him such liberty as these words do import; a *Thou shalt eate freely of euery tree of the Garden*: Yet lest he should presumptuously equall himselfe with his Creator, he gaue him this bridle to champ on; b *But of the tree of knowledge of good and euill, thou shalt not eat of it, for in that day that thou eatest thereof, thou shalt* DIE THE DEATH. Adam had soone forgotten this saying, *thou shalt dy*, and harkned vnto that lying speech, c *yee shall not die*. The d Man gaue eare to the woman, the woman to the serpent: they ate of the excepted tree, so e the blind led the blind, and they both fel into the

a Gen. 2. 16.

b Gen. 2. 17

c Gen. 3. 4
d Gen. 3. 6
The fall of Adam.
e Luke 6. 39

the ditch. Here lieth the matter a bleeding, this is the old sore bred in the bone, that wil neuer out of the flesh. O Adam, what hast thou done? Hast thou tasted of that fruit whereof God said vnto thee, f *thou shalt not eat of it?* Oh how wert thou bewitched? Thou wast once in the state of grace, but now thou art in disgrace: Thou wert once the child of God, but now in danger, for aught thou knowest, to be the child of the Serpent. God did once care altogither for thee, thou wast warme without apparrel, naked without shame, satisfied without labour, thy meat was put into thy mouth: But now thou must be pinched with cold, and scorched with heat, thou must trauel hard, & in the g sweat of thy brows, thou must eat thy bread. Whilst thou keptst thy selfe within thy compasse, thou wast an happy Adam: Oh thanke God for that: now being in misery, thou art accursed and vnhappy; thanke thy selfe, thy selfe-wil-Sinne for that: could not blessings allure thee, nor threatnings compell thee to obedience? O thankelesse Adam! sweet meat must haue sower sawce. Thou art sicke Adam, thou art sicke vnto death, thou hast prouoked the wrath of God, and caused him to open his cup of curses; thy disease is desperate: & therefore h *Thou shalt die the death*, that double death, the due reward of thy sinne: for thou art become the i sworn seruant of sinne, and bondslaue of Sathan. He is Gods friend

f Gene. 3. 17 The miserable estate of Adam.

g Gen. 3. 19

h Gen. 3. 17

i Rom. 6. 16

k Ioh.14.15

1 1.Ioh 3.8

k that fulfilleth his commandements; but thou Adam, hast broken the commandement, therfore thou art Gods enemy. l *He that committeth sinne is of the diuell*; Thou Adam hast committed sinne; therefore thou art not of God. He that sinneth is the seruant of sinne: Thou hast sinned Adam; Therfore thou art out of Gods seruice. He that is the seruant of sinne, must be paid with Sinnes wages: But thou art the seruant of Sinne Adam; therfore thou shalt die the death; for m *the wages of sinne is death*. O lamentable fall! O pittifull case! the wrath of God ouerrunneth the whole n world for thy disobedience, thy treason hath attainted al thy children, thy whole blood is corrupted, thy fall redoundeth vnto vs that come of thee. Alas! How shall we doe? Adam is dust, hated of God, and ashamed of himselfe, he is cursed, he is sick for sin, he is dead, twice dead, subiect to mortality, and subiect to eternall damnation, his childrē be in the same case. But wo vnto vs, wee are so benummed of our sences, that we feele not the sting of Death fixed in our flesh; the impostume of sinne lieth so hidden in our hearts, that we thinke our selues whole and sound, as though we should neuer die. Thy incredulous and rebellious brood, O Adam, will not acknowledge their corruption and mortalitie; such, and so great is their selfe-loue, and pride of heart! Thou arte our Father, we be thy children, the children cannot

m Rom.6.23 The posteritie is guilty of Adams sin

n Rom.5.12

not but beleeue their Father speaking the truth of his owne knowledge and experience. Cry out then, O father Adam, teach thy children to know themselues, blow thy trumpet, commaund silence, tell vs in what case thou standest, and what inheritance thou hast purchased for vs. Thus saith your Father, O ye children of Men, consider his sayings, listen, giue eare, o*He that hath eares to heare let him heare.* I Adam, the father of all nations, was once a free-man, a blessed man, the childe of God; the mercy of God imbraced me on euery side, in the earth there were blessings for me, ingraued as it were, in the hearbes, flowers, and fruites: yea, in the heauens & waters I saw innumerable tokens of Gods loue towards me: But alas! wretch that am, when I was in phonor, I forgot my selfe, I denied God my seruice, yea, I obayed his enemie, & therefore nowe am I accursed, and debarred of all my former blessings, I am become a bond-man, a cursed creature, the seruant of Sinne and Satan, I haue sinned, I haue sinned, my sins are infinite: 1. Idolatrie, 2. Pride, 3. Incredulitie, 4 Contempt of God, 5. the prophanation of Gods name, 6. Murther, 7. Auarice, 8. Theft, 9. Euil concupiscence, 10. Ambition, &c. Alas! I sinke in sinne, I am ashamed of my nakednes, I tremble at Gods voice. O Death, O Graue! yours is the victorie: I and my wife are become a cursed couple, yea, not only

o Matt. 13.9

p Psa. 49.20

The branches of Adams sin.

Adams legacies to his children.

onely wee, but all our posterities: we be the roote, they are the branches, if the root be bitter, the branches must be so also: wee be the fountaine, they are the spring, if the fountaine be filthy, so must the spring be: Sinne & Corruption be the riches that we bequeathe vnto our children. Rebellion is the inheritance that we haue purchased for them. Such as the Father is, such be the Children, for wee are all of the same nature, and haue eaten the same

q Ezec. 18. 2 r Rom 5. 12

q sower grape. r *By one man sinne entred into the worlde, and death by sinne, and so death went ouer all menne, in whom all menne haue sinned.* There are two kindes of death, bodily, and spirituall. Bodily death (which is called the first, because in respect of time, it goeth before the second) is the seperation of the soule from the body.

s Heb. 9. 27

s *It is appointed vnto men, that they shall once die*: hereupon the Prophet *Dauid* calleth death

t 1. Kin. 2. 2

t *the way of the whole earth*:

u Psa. 89. 48 x Eccl. 9. 5

u *what man liueth and shall not see death?* x *the liuing knowe that they shall die*, saieth *Salomon*.

y Apo. 2. 11 apoc. 20. 14 apoc. 21. 8.

Spirituall death, termed y *the second*, is the seperation of the whole man, body and soule, from the fellowship of God. The first is an entrance to death, the second is the accomplishment of it: the first is temporary, the second is eternall: the first is of the body onely, the second is of both body and soule: the first is common vnto all men, the second is proper to the reprobates.

Difference betweene the first and second death.

Of

Of the vncertaintie of the houre of Death.

Sect. II.

DEath which is most certain, is most vncertaine, in respect of the time, of the place, and of the kind of death; for no man knows, when, where, or how he shal die. How death is vncertain.

a *Man knoweth not his time, but as the fishes which are taken in an euill net, and as the birds that are caught in the snare, so are the children of men snared in the euill time, when it falleth vpon them sodainly.* a Eccl. 9. 12.

b *Go to now ye that say, to daie, or to morrow, we wil go into such a cittie, and continue there a yeere, and buy, and sell, and get gaine.* b Iam. 4. 13.

c *And yet ye cannot tell what shall be to morrow: for what is your life? it is euen a vapor, that appeareth for a little time, & afterwards vanisheth away:* c Iam. 4. 14.

d *Behold the Iudge standeth before the doore.* d Iames 5. 9

Well may we be compared vnto men scaling the walles of a besieged cittie, at whom the citizens discharging their peeces, encounter their assault with darts, stones, and other munitions, the better to defend themselues, and to offend the enemy; who, as they be wounded, fall downe, some from the top, some from the midst, and some at the bottome of the wall; some being wounded with gun-shot, some with darts, & some

somewith stones: Euen so fareth it with the men of this world, who while they labour to clime vp vnto the high state of Honour, and Wealth, Death tumbleth them downe, some from the highest degree of honour and riches, some from a middle or meane estate, and som very poore; some in their old age, some in their youth, and some in their infancie. Nothing makes death terrible and tedious, but want of consideratiō of it; the old man hath it right before him, the yong man hard behind him, and all men dayly ouer them, and yet we forget it. If a man were tied to a stake, at whom a most cunning archer did shoote, wounding many about him and neere him; some aboue him, some right against him, some vnder him, and the miserable wretch himself so fast bound that it were not possible for him to escape; would it not be deemed madnesse in him, if in the mean while forgetting his miserable estate, he should fal to bib & quaffe, to laugh and to be merry, as though he could not be touched? Who would not iudge such a man quite out of his wittes, that did not bethinke himselfe how to scape, or if that were impossible, that did not prepare himselfe vnto death? And are not we to be accounted starke mad, who know, that the most expert Archer that euer was, or can be, euen God himselfe *e hath bent his bow and made it readie.* Yea, that hee hath sent his darts of death already, vnto them

What maks death terrible

Note.

e Psal. 7. 12

them that are aboue vs, that is, vnto our anceſtors and elders; and now one while hee ſhooteth at them that be right againſt vs, that is, our equalls in age; another while he hitteth very neere vs, when he taketh away our Fathers, Mothers, or Brethren; on the right hand he woundeth our friends, on the left hand our enemies, and vnder vs, ſuch as be yonger then we: If among ſo many arrowes of death, we leade in the meane time a wicked life, as though we ſhould euer eſcape, who would not ſay, that we were lunatique and mad-men? like one that would go into a Tauerne, and call for wine in great quantity, and there quaffe and carowſe, hauing neuer a penny in his purſe to pay the reckoning? Oh then, let vs remember that we are faſt bound vnto the ſtake of mortality, that it is not poſſible for vs to eſcape the darts of death: but that one time or other, we ſhall be deadly wounded, though we eſcape for a ſhort time. God would haue the houre of our death hid from vs, that being vncertaine when to depart this life, we might at all times be found ready to die. Therefore a good Chriſtian ought alwayes to acknowledge the goodneſſe of God, to turne from his ſinnes, and not to deferre his conuerſion vntill the houre of death, f *Watch therefore* (ſayth our Sauiour) *for ye know not what houre your Maiſter will come.* Is there any that knoweth better, what

f Mat. 24. 42 marke 13. 35 luke 12. 40

what we haue to doe, then he that is the
g Iohn 5.22 matt.16.27 g Iudge of our cause? Weigh his reason, because you know not the houre when your Maister will come, therefore watch euery houre; because you know not the day, watch euery day, because you know not the weeke, watch euery weeke, because you know not the moneth, watch euery moneth, because you know not the yeere, watch euery yeere: for though you do not certainly know when GOD will call for you, yet be ye sure that he will doe it sometimes. Kings and Captaines do set continuall watch and warde, to guard their frontier townes and castles, against the inuasions and incursions of the enemy, for no other cause, but onely, for that they do not know when their enemy will giue the assault: and ought we to bee lesse carefull for the castle of our soules, then they for their earthly castles, considering that herein consisteth the saluation or damnation of our soules for euer? Let
h Lu 12.40. vs h watch therefore continually (as Christ counselleth vs) to the end we be not vnpre-
i Syr.14.12. pared, i *Remember that Death tarrieth not, and that the couenaunt of the graue is not shewed vnto thee.*

That

That Death is to be desired of the Godly.

Sect. III.

WHat Sailer, hauing escaped the danger of the tempestuous & boisterous waues of the Sea, reioiceth not when he commeth to the desired hauen where he would be? What traueller, hauing passed many dangerous wayes, is not glad when he draweth neere towards his owne country? And we being wayfaring men, pilgrimes, and meere strangers in this world (as is a before declared) should reioyce and be merry, drawing towards that ioyfull eternall rest, prepared for vs before all worlds. The b children of Israell could not enioy the promised land flowing with milke and honny, till they had passed ouer the riuer Iordan; and we cannot come to our inheritance, to our eternall rest and ioy, vntill wee passe the narrowes of death. What is death then to a christian man, but the c passage and way that leadeth from prison to liberty, from misery to happinesse, and from bondage to blessednes? Great are the profits, and infinit are the commodities, that death bringeth vnto the faithfull. 1. It setteth our soules at liberty, and deliuereth

a Ca. 1. sect. 2

b Exod. 3. 8 num. 13. 27

c Hos. 13. 14 1. cor. 15. 54, 57

That death bringeth vnto the faithfull great profite.

First,

Because it freeth vs from paine.

uereth them from infinite calamities, from errour, sorrowes, griefes, troubles, anguishes, dreames, feares, passions, suspitions; beside, sin, ignorance, enuy, hatred, distrust, ambition, & from other the like tribulations and afflictions that dayly disquiet, torment, and vexe our soules, whiles they are weakned in the loathsome prison of our sinfull, mortall, and corruptible bodies. It deliuereth also our bodies from infinit and innumerable dangers, whereunto they are subiect, as well on sea as land, as in any other place whersoeuer they conuerse; from al aches, paines, and diseases, as feuers, consumptions, &c. which do weare and consume vs with intollerable & fearful griefs, frō the paine and necessity of trauelling & laboring; and finally, from that perplexity that we haue to search and to seeke after the means how to be nourished, clad, lodged, and prouided for of all those things that are needeful to maintain this miserable life. 2. It dischargeth and putteth vs out of all danger of sinning any more, and of being tempted of the diuell, of the world, & of our own lust, concupiscence, in-borne corruptions, and rebellions of the heart, which neuer cease to prouoke vs to bee doing of euill, which incessantly stirre vs vp, to offend God, and so to procure vppon our selues, the curses of the Law. What a miserie it is, to be in subiection to sinne in this maner, appeareth by the carnestnes and feruencie of Paul,

Secondly, Because it dischargeth vs from offending God

Paul, who with great zeale and vehemencie, with deepe sighes and grones, desired of God, that he might be d deliuered from that pricke which wounded his flesh, which was the angell of Satan that did buffet him. And after the long and lamentable e complaint that hee made of the law that was in his members, striuing against the law of his spirit, and leading him captiue vnto the law of sinne, he bursteth into this patheticall exclamation, f *O wretched man that I am, who shall deliuer me from the bodie of this death?* If a man would inuent a torment for such as feare God, and desire to walke in newnesse of life, and to haue part in the g first resurrection, he can not deuise a greater than this tyrannie of sinne to be exercised, tormented, and tempted with this vnhappy Iebusite, the rebellion of his owne flesh. O happie therefore and blessed death, that dischargeth vs from such a combersome, cruell, and yrkesome bondage! 3. It deliuers vs from the company of them that are h *louers of their own selues couetous, boasters, prowd, cursed speakers, disobedient to parents, vnthankeful, vnholy, without* i *naturall affection, truce breakers, false accusers, intemperate, fierce, no louers at all of them that are good;* k *traitors, heady, hie minded, louers of pleasure more than louers of God,* l *hauing a shew of godlines, but haue denied the power thereof.* Who can expresse what a misery it is to be inclosed and enuironed with the professed and sworne enemies of

d 2. Cor. 12 7, 8

e Rom. 7. 14 to the 23.

f Rom 7. 24.

g Reu. 20. 5, 6

Thirdly, Because it separateth vs from the company of the wicked.

h 2. Tim. 3. 2
i 3
k 4
l 5

the gospel of Christ Iesus, and of his church, which are accursed, goates, dogges, woolues, rauens, kites and cormorants, despising God and his graces, curious persons, rash, outragious, prophane, blasphemers, hauing neyther faith, nor feare, lawe, nor conscience to represse and restraine their malice? What a torture is it to a godly minde, to liue in the middest of such a froward and peruerse generation? to be an eie witnesse of their abhominable impietie, to be an eare witnesse of the abhominable blasphemies they belch and breathe out against the maiestie of God? Would not this sight and sense make a man weary of his life? Would not he say with *Dauid*, m *Woe is me that I remaine in Meshech, and dwell in the tents of Kedar.* n *My soule hath too long dwelt with him that hateth peace.* *Elias* seeing the idolatrous practises of the Israelites, and the straunge cruelties of *Achab* and *Iesabel* against the prophets and seruants of God, went aparte into the o wildernes and *desired to die.* 4 It preuenteth the miseries that are to come. p *The righteous perisheth and no man considereth in his heart, and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euill to come.* *Paul* saith, that some are q asleep that they might not be condemned with the world. So r *Iosias* was taken away that his eies shoulde not see all the euill that was to come. 5 It giues an entrance to the soule, that it may come

m Psal. 120, 5

n 6

o 1. King. 19. 4, 5.

Fourthly, Because it preuenteth the miseries to come.

p Esa, 57. 1

q 1. Cor. 11 30, 32

r 2. King. 22. 20

Fifthly,

come into the presence of God, and see him s*face to face*, & Iesus Christ in his glory, which sight so rauisheth the Angells, and all the blessed spirits in heauen, that they desire, nor can wish for any more ioy or contentatiō, but only in that. t *In thy presence* (saieth the Prophet) *is the fulnes of ioy, and at thy right hand there are pleasures for euermore.* If to heare and see king *Salomon*, were thought so great a matter, that the u queene of *Saba* hauing a triall of his wisdome, and x noting the comely order, & great port of his house, being as it were rauished and besides her selfe, brake out into these words: y *Happy are thy men, happy are these thy seruants, which stand euer before thee and heare thy wisedome.* What a thing shall it be to beholde the glorious z *face* of God, that euerlasting a *wisedome*, that infinite b greatnesse, inestimable c beauty, and to enioy the same for euermore? The consideration of this ioy, made Paul to say, d *I desire to be dissolued, and to be with Christ.* And thus it is manifest that we ought not to feare death, but to desire it rather; to be thankfull to God when it shall please him to send it vs; to imbrace it willingly, & to reioyce; considering on the one side, the miseries, griefes, and displeasures of this life, from whence it deliuereth vs; and on the other side, the comfort, ioy, & contentment of the euerlasting life whervnto it leadeth vs. Whereupon Salomon saith, e *The day of death is better then the day that*

Because it is the gate that letteth the soule in into heauen.

s 1. Cor. 13. 12

t Psal. 16. 11

u 1. Ki. 10. 3.
x 1. Kin. 10. 5

y 1. Ki. 10. 8.

z Exo. 33. 20
a Pro. 147. 5.
b Deu. 10. 17
c Psal. 45.

d Phil. 1. 23

e Eccle. 7. 3.

one is born. And an heathen Philosopher could say, O ignorant men of their own misery! why praise ye not death, as the best inuention of nature? which bringeth felicity, expelleth misery, finisheth and endeth the labours and toyles of age, preuenteth the perills of youth; to many, is a remedy, to some, a wish, and to all, an end: which deserueth better of none than of him to whom it commeth before it be called for.

Chap. III.

The causes why man doth feare death.

9. Death fearefull vnto the voluptuous worldling.

HE which counteth his happinesse and felicity, in the fruition of worldly things, greatly feareth Death, as that which depriueth him of his pomp & preferments, of his honors & high calling; robbeth him of his iewells and treasures, of his riches & possessions; spoileth him of his pastimes and pleasures, of his ioy and merriments; exileth him from his country and friends, from his wife and children; and vtterly bereaueth him of all his worldly wish-

es,

es, and hearts delight. Which *Syrach* noting, sayd: a *O Death, how bitter is the remembrance of thee, to a man that liueth at rest in his possessions, vnto the man that hath no thing to vexe him, and that hath prosperitie in all things!* Many likewise do stand in feare of death, when they call to mind and consider, that they must suffer those most straunge and intollerable pangues and agonies in the flesh, commonly comming before, or at least accompanying death whensoeuer it commeth. Others also stand in awe of death, because they are destitute of firme hope, of true and stedfast faith. They behold death in the mirrour of the law, where it sheweth it selfe vnder a most terrible shape, like a Sergeant armed with the anger of GOD, and the curses of the Law, comming to arest and to cite them to appeare before the tribunall seate of God, to heare the dolefull sentence of damnation, denounced against the wicked transgressors of Gods Law. Which fearefull apprehension of death, surchargeth many, and presseth them downe into the bottomlesse gulfe of desperation. And finally, death is dreadfull and feareful vnto many, by reason of their guilty consciences: For as the Apostle saith. b *Tribulation and anguish shall be vpon the soule of euery one that doth euill,* c *their conscience bearing them witnesse.* When the incorrupt Iudge commeth to iudge sinners, although any man would neuer so faine

a Syr. 41. 1.

2. Death painefull vnto the healthful and faint-harted.

3. Death terrible to the doubtfull and wauering man.

4. Death horrible vnto the wicked and faithlesse.

b Rom. 2. 9

c Rom. 2. 15

hide and conceale his ſinnes and enormous deedes from men, yet can he neuer hide them from his owne conſcience, accuſing and crying out vpon him, night and day, at home and abroad, ſhewing vnto him the greatneſſe of his offences, and the grieuouſneſſe of the puniſhment due vnto the ſame. Herevnto alſo doth concurre the iudgement of God, and the feare of hell-fire, which cauſeth the remembraunce of death to bee bitter vnto worldely men.

d 2. Cor. 5. 10 rom. 14. 10 d *Wee muſt all appeare before the iudgement ſeate of Chriſt* (ſayth Paul) *that euerie man may receiue the thinges which are done in his body, according to that hee hath doone, whether it be good or euill.* And Chriſt ſayth;

e Mat. 12. 36. e *Of euery idle woorde that men ſhall ſpeake, they ſhall giue accompt thereof at the daye of Iudgement.*

f Iohn 5. 29. dan. 12. 2. f *and they ſhall come foorth that haue doone good, vnto the reſurrection of life, but they that haue done euill, vnto the reſurrection of condemnation.*

g Mat. 25. 41 g *And theſe ſhall goe into euerlaſting paine, and the righteous into life eternall.* So then we ſee foure cauſes why worldly men feare death. Firſt, the loſſe of their honours, riches, pleaſures, and friends. Secondly, the painefull pangs which come before, or accompany death. Thirdly, want of Faith and Hope. Finally, their guilty conſciences, and feare of Gods iudgements and puniſhments.

Chap

Chap. IIII.

Of the first cause that maketh Death fearefull to a worldly man, which is the losse of honors, wealth, pleasure, &c. And the Remedies against the same.

How farre we ought to be addicted vnto the worlde.

Sect. I.

MAn is a creature endued with a reasonable soule, (a Soule of noble substance, of exceeding beutie, inspired by the Father, redeemed by the Son, sanctified by the holy Ghost, and beautified with the image of the whole Trinitie; a Soule created to liue with Angels, to enioy the loue and fellowship of an eternal Spouse, to be a Cittizen of heauen, to inherit a Kingdome, and euerlastingly to triumph in royall dignitie) to the end, that hauing a celestiall beginning and heauenly originall, he should despise and set light by these inferior & terre-

The dignity of mans soul.

terrestriall things; and that his mind being by nature lofty, should not be depressed with the waight and burthen of earthly & base drugs; but hauing his eies shut, and his eares deafe against these worldly vanities, should (contemning, or rather forgetting al humane toyes) lift vp his heart, and with his cogitations and affections, be conuersant in heauen. As for the
a Ioh. 15. 19 world, that at the a beginning cheareth, inricheth, & honoreth his friend, & in the end, leaues him, poore, miserable, and in a damnable estate, (much like a peacocke, that with the stately fanne he maketh of his owne feathers, adorneth his fore-parts, but leaues his hinder-parts naked and vnseemly.) Man is but a traueller therein, and no dweller. We are strangers and wayfaring men, as it were, in common tents or Innes: for our whole life is nothing else, then a way or course vnto death: Wherefore as trauellers, If peraduenture by the way, or in their lodging, they meete with any profitable spoile, straightway they refuse and reiect it, as superfluous, and too heauy a burden for them to beare: if they come to any place of pleasure or pastime, they set light by it, and depart, their necessary affairs requiring haste in their iourney: and on the other side, if they light on an ill Inne, or lodging, where they are badly entertained, they patiently bear the same, knowing they must depart the next day after, where they shall be better vsed, in an other

other place: Euen so ought we to be addicted to the loue of these worldly honors, possessions, and pleasures; and to care for no more wealth and goods, then what is necessary, for our iourney and voyage; the rest we ought vtterly to neglect as superfluous, and too heauy a burden for vs to beare, or rather, we ought to contribute them with our fellow-trauellers, who are in neede and misery amongst vs. Let vs giue no eare to the inticing pleasures of this world, lest they trouble vs in our course; so shall we trauel peaceably, without care and trouble, and at last, arriue at that honorable hauen, where we tend vnto.

A remedie against the temptation of worldly honours and preferments.

Sect. 11.

THE world is couched in a wickednes, and drenched in sinne, it b *passeth away and the lustes thereof*: c *if any man loue the worlde, the loue of the Father is not in him*; because d *the amitie of the worlde, is the enmitie of God, whosoeuer therefore will be a friend of the world, maketh himselfe an enemie of God.* But we e *are not of the world*, to the end we should not be

a 1. Ioh. 5. 19
b 1. Ioh. 2. 17
c 1. Ioh. 2. 15
d Iames 4. 4.
e Ioh. 15. 19.

be inwrapped and infolded in the same condemnation with the world. The Diuell is the f Prince of this world, therefore if we loue the world, and the things that are in it, we are subiects and slaues vnto the diuel. We cannot be the seruants of Christ, vnlesse the g world be crucified vnto vs, and we vnto the world. O then let vs with the Apostle esteeme of the world, and all the glory and honour of it, but as h *losse and dongue!* Let vs i *seeke those things which are aboue, where Christ sitteth at the right hand of God!* Our k heart ought to be where our treasure is; and where is our treasure but in heauen. Our l *life is hid with Christ in God;* m *in whom are hid all the treasures of wisedome & knowledge.* O let vs not sel our birth-right for a messe of pottage, as n Esau did! Let vs esteeme more of the holy land, then of the o flesh-pots and onyons of Ægypt. Is it not better to be p nourished in the house of our Father with the bread of Angels, then with the q Prodigal-child, to liue among swine, with shales and huskes? Is it not better to be saued with r Lot in running out of Sodome, then with s Lots wife, lusting and longing after infamous and filthie pleasures to perish? t *Vnderstand then yee vnwise among the people; and yee fooles, when will yee be wise?* How long will ye take u light for darknesse, and darknesse for light? sower for sweet, and sweet for sower? good for euill, and euill for good? x *That which is highly esteemed*

They that do doate vpon the world are the slaues of Satan.

f Ioh. 14.30. Iohn 16.11.
g Gal. 6.14.
h Phil. 3.8.
i Coloss 3.1.
k Mat. 6.21.
l Coloss. 3.3
m Coloss. 2.3
n Gen. 25.34
o Exod. 16.3 num. 11.14
p Iohn 4 10
q Luk. 15.16
r Gen 19.16
s Gen. 19.26
t Psa. 94.8
u Esay 5.20.
x Lu. 16.15

med among men, is abomination in the sight of God.
We must not therefore be sorrowful or agreeued, to leaue the honors and promotions of this world, which cause vs to prouoke God, to disdaine our neighbours, and to forget our selues, yea, to worship and adore the deuill who euer kisseth where he meaneth to kill, giuing his guests a draught of deadly poison in a golden cup, and in a stately ship wafting his passengers vppon the rockes of eternall ruine. The pleasant sauour of the cup inuiteth, but the sweet taste of the poison choaketh. The deuell like an Eagle houereth in the ayre, as though his onely delight were to view the Sunne, and to looke towards heauen; whereas indeed, he is a greedy kite, bearing a rauening mind, that hath his eies alwaies fixed vpon the earth, watching his time when he may best seize vpon his prey. He is much like a Thiefe, who when by open violence he can not catch his bootie, seeketh by shrowding himselfe in the vallies, bushes, and darkenesse of the night, to take the poore traueller vnprouided, and so to spoile him of his goods: so the deuill when he seeth, that by open pursuit he cãnot ouerthrow vs, he couertly coucheth himselfe, in the shadowes and briars of worldly honors, and other delightsome alurements, thereby to intrap vs, ere we espie his traines. Worldly Honor is one of the principall snares wherby he inueigleth our soules, which surely can-

The effect of worldly honours.

The malitious practise of Sathan.

Note.

Worldly honour a snare of Satan.

cannot be desired of Gods children: 1. Because it is giuen vnto the wicked for wicked causes: so y Balac a wicked king, thought to promote Balaam a wicked prophet vnto honour, for his wicked cursing and falshood. 2. Because it is not durable, being founded vpō the false foundation of inordinate loue or lucre; so z Ahashuerosh honoured Haman the Agagite; and 3. because it is damnable, causing him that is so *honoured, to be blinded, to be ingratefull, and to forget himselfe. Bucephalus the horse of Alexander the great, so long as he was naked, would suffer any man to backe him; but if he were furnished with the royall saddle, bridle, and other furniture, then grew he so prowd, that no man might ride him but the King: so many, who in their meane calling were modest, humble, & vertuous, by increase of honour, haue changed their modesty into arrogancy, their humilitie into pride, & their vertues into vices: so that worldly honor, may well be termed; The Chaire of Iniquitie.

y Nu. 24. 11

z Hest. 3. 1

Magistratus virum indicat.

* Psa. 49. 18 20

Honores mutant mores.

A remedie against the temptation of worldly riches and wealth.

Sect. III.

WOrldly wealth, is not a the true riches of Gods children, nor the inheritance that Iesus Christ hath purchased for them: for his c*kingdom* (which is the riches which we expect) *is not of this world*, but spirituall and heauenly. *Iesus Christ is* d King of this Kingdome; but what temporall goods hath he purchased or possessed, being in this world, whereas he had not so much, as the little e birdes and foxes had? he had neither neast, nor hole to hide his head in. And the *Apostles*, who are the f peeres and princes of this Kingdome, what reuenues or possessions had they in this world? Peeter saide to the lame cripple, g *Siluer and gold haue I none*. Paul also saith, we are h *as poore, and yet make many rich, as hauing nothing, and yet possessing all things* So then i the glory, the power, the estate, the riches, the wealth, the pleasures, the peace, and al the felicitie wherewith God enricheth his children, are not k earthly and corruptible, subiect vnto l theeues and rust; but m heuenly, spirituall, and durable, which God giueth vnto vs n *freely, without mony*, or any thing else. These

a 2. cor. 6. 10
b 1. Pet. 1. 4.
c Iob. 18, 36
d Mat. 27. 11
e Mat, 8. 20.
f Mat. 19. 28
g Actes 3. 6.
h 1. cor. 6. 10,
i Reuel 21. 7 &c.
k Ioh. 18. 36
l Mat. 6. 19
m 1. Cor. 5. 1
n Esay 55. 1

These are the goods which we are to esteeme, and to make much of; the grace of God, our adoption, faith, the worde of God, Hope, Loue, patience, Humilitie, and especially, the o Righteousnes of Iesus Christ, which is the Fountaine, from whence all the rest of Gods graces, fauors & blessings, that he bestoweth vpon vs, do flow, and are deriued vnto vs: this is our wealth, our chiefe felicitie, and p end of our blessednes. As for worldly riches, Iesus Christ affirming that they q choake the good corn of Gods word, insinuateth that they are like a wanton strumpet, who by hir beuty allureth men to lust after hir, & depriueth such as giue themselues to enioy her, of all vertue, honor & honesty; and like vnto wine, which by the sweetenes thereof enticeth man to excessiue drinking; yet withall, it taketh the man from himselfe, that is, it bereaueth him of his senses and reason.

o Phil. 3. 9.

p 1. Corin. 1. 30.

The effect of worldly riches.

q Mat. 13. 22

As those mountaines that containe mines of golde and siluer, are otherwise barren and vnfruitefull: so they that haue riches, and veines of golde and siluer, are barren and vnprofitable to the seruice of God and man; for riches doe breede r pride and arrogancie, pleasures and pompe, contempt of others, and forgetfulnesse of God. They may be compared to wild beasts, whom a man can hardly take, and when he hath taken them, he must take great care how to keepe them from doing

Note.

r Lu. 12. 19

doing mischiefe. They are as pleasant wine to a drunkard, and as a sword in a madde mans hand, to vse rather to hurt, than to do good. s *He that maketh haste to be rich, shall not be innocent*, saith *Salomon*, for as thornes are hardly gathered without pricking of the hands; so cannot riches without wounding of the conscience. As he that trauaileth in the raine, shal hardly escape wetting, or hee that walketh in the sunne eschew heate; so it is almost vnpossible for a rich man to auoid vice and corruption by his riches: wherupon Christ speaketh, t *How hardly doe they that haue riches enter into the kingdome of God!* and, though hee expoundeth this speech afterwardes, saying, u *Children, how hard is it for them that trust in riches, to enter into the kingdom of God!* Yet he addeth, x *It is easier for a cable-rope to goe through the eie of a needle, then for a rich man to enter into the kingdome of God*: declaring how difficult it is for a rich man to escape confidence in his riches, and consequently, to enter into the kingdome of God. Wherefore then shoulde we be so loath to forsake those things, which are so far from giuing contentment, and making vs happy, that contrariwise they engender a thousand sorrowes and cares, and so make vs most miserable & wretched? O let vs take no more care, but for what wil serue our turne for y foode and raiment, hauing alwayes in minde, the parable of him that sayd z *Soule, thou*

s Pro. 28. 20

t Mar. 10. 23

u Mar. 10. 24

x Mar. 10. 25

y 1. Tim. 6. 8

z Lu. 12. 19.

thou hast much goods laid vp for many yeeres, liue at ease, eate, drinke, and take thy pastime: who for putting trust in his riches, is iustly condemned.

An other Remedie against the same Temptation.

Sect. IIII.

The riches which wee possesse, are not our own.

MOreouer, we must consider that these riches and worldly possessions, which we loue so hartily, be not our owne proper goods, but lent vs; ouer which we are Bayliffes and stewards, and not Lords and Masters: which when the time of our stewardship is expired, others must dispose and rule. For God a *created heauen and earth*; b *the earth is the Lords, and all that therein is, the world, and they that dwell therein.* Therefore God himselfe is the true and proper c owner of our riches and possessions, and wee, the inhabitants of the earth, are the Bailiffes and Tillers of the same. And lest men shoulde suppose, that the earth becommeth fruitfull by their manuring, and husbandrie, it bringeth forth nothing d without the dewe of heauen and raine. Wherevpon, to bring vs to the acknowledgement hereof, God e required of the children of

a Gen. 1. 2
b Psa. 24. 1
c Ge. 14. 22,
d Psa. 147. 8
e Leu. 23. 10 deut. 26. 10

of Israel, the first fruites of the land, which he had giuen them; thereby signifying, that hee himselfe was the proper Lord of their wealth and possessions, and that they were therulers and disposers of the same, vnder God. Now then, seeing these f riches are not our owne proper goods, we must further acknowledge, that we must be gacountable for the least farthing which we haue receiued of God; after what maner we came by it, how and to what vse we haue bestowed and spent it. They that haue receiued most, must make the greatest accompt, and of those that haue receiued least, the accompt shall be lesse. This doctrine is plainely declared in the parable of the h *Richman*, and the *steward*; wherein is shewed, that no man, of what state or condition soeuer hee be, is Lord of his owne riches or substance, but the steward and disposer of it, accountable vnto God for all things: for at the day of iudgement, euery man shall heare this voyce speaking vnto himselfe, i *Giue account of thy stewardship*. Wherefore it behoueth men, so to possesse their riches, that their riches k possesse not them, and so to dispose of themselues, that they be as ready & as willing, to l leaue them, as to receiue them; and to m blesse the name of the Lord, as well in the one as in the other, as Iob did. *Looke lib. 2. cha. 5. Sect 9.*

We must bee accomptable to God for the least farthing.

f Iob 1.21
g Luk. 16.2.
h Luke 16.1
i Luke 16.2
k Psal. 62.10
l 1. Cor. 7.30 31
m Iob 1.22

Testimonies out of the word of God, against the vanities of worldly wealth. Sect. V.

Iob 2.15. IOb, *He hath deuoured substance, and he shall vomite it, for God shall draw it out of his belly.*

Iob 31.24 *If I had made gold mine hope, or had*
25 *sayd to the wedge of golde, Thou art my confidence: if I reioyced because my sub-*
28 *stance was great, or bicause my hand had gotten much. This also had bin an iniquitie to be condemned, for I had denied the God aboue.*

Iob 1.21. *Naked came I out of my mothers womb, and naked shall I returne thither.*

Iob 27.19 *When the rich man sleepeth, he shal not be gathered to his fathers.*

Psa 62.10 Dauid, *Be not vain, if riches increase, set not your heart thereon.*

Psalme 49.6 *They trust in their goodes, and boast themselues in the multitude of their riches.*

ches. Yet a man can by no meanes redeem his brother, he cannot giue his ransome to God.

Salomon, *The treasures of wickednes profit nothing. Riches auaile not in the day of wrath. He that trusteth in his riches shall perish.* Prou. 10.2. Prou. 11.4 28

Better is a little with the feare of the Lord, than great treasure, and trouble therewith. Prov. 15.16

An heretage is hastily gotten at the beginning, but the end thereof shall not be blessed. Pro. 20.21

Better is the poore that walketh in his vprightnesse, then he that peruerteth his wayes, though he be rich: he that maketh haste to be rich, shall not be innocent. Prou. 18.6. Pro. 25.20.

Vanitie of vanities, all is vanitie. Eccles. 1.2.

He that loueth siluer, shal not be satisfied with siluer, and he that loueth riches, shal be without the fruit thereof: This also is vanitie. There is an euil sickneſſe that I haue seen vnder the Sun, to wit, riches reserued to the owners theroff for their euil. Eccles. 5.9 22

Ezechiel, *They shall cast their siluer* Ezech. 7.19.

in the ſtreetes, and their gold ſhall be caſt farre off: their ſiluer and their gold cannot deliuer them in the day of the wrath of the Lord, they ſhal not ſatisfie their ſoules, neither fill their bowels, for their ruine is for their iniquitie.

Amos 3.10. Amos, *They know not to do right, ſaith the Lord, they ſtore vp violence and robberie in their pallaces.*

Amos 6.1. *Woe to them that are at eaſe in Tſion, and truſt in the mountaines of Samaria.*

Micah 6.10 Micah, *Are yet the treaſures of wickedneſſe in the houſe of the wicked? and the ſcant of meaſure which is abhominable?*

Zeph. 1.18 Zephaniah, *Neither their ſiluer, nor their golde ſhall be able to deliuer them from the day of the Lords wrath.*

Math. 6.19. Ieſus Chriſt, *Lay not vp treaſures for your ſelues vpon the earth, wher the moth and canker corrupteth, and where theeues digge through and ſteale: But lay vp treaſures for your ſelues in heauen, where neither the moath, nor canker corrupteth, and where theeues, neither digge through nor ſteale.*

You

You cannot serue God and Riches. 24

A rich man shal hardly enter into the kingdome of heauen. Math. 19. 23

And agayne I say vnto you: it is easier for a cable rope to goe through the eie of a needle, than for a rich man to enter into the kingdome of God. 24 ma. 10. 24, 25 luc. 18. 24, 25

The cares of this world, and the deceitfulnes of riches, and the lustes of other things enter in, and choake the word, & it is vnfruitfull. Mar. 4. 19. Mat. 13. 22 Luke 8. 14.

Wo be to you that are rich, for you haue receiued your consolation. Luke 6. 24

Take heede and beware of couetousnes; for though a man haue abundance, yet his life standeth not in his riches. Reade the parable folowing in the same place, & thinke on it. Luke 12. 15

Paul, *And this I say, Brethren, because the time is short, hereafter that both they which haue wiues, be as though they had none: And they that weepe, as though they wept not, and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not. And they that vse this world, as though they vsed it* 1. Cor. 7. 29 30 31

not: for the fashion of this worlde goeth away.

1. Tim. 6. 7 We brought nothing into the world, and it is certaine that we can cary nothing out.

8 Therfore when we haue food & raiment. let vs therewith be content.

9 For they that wil be rich, fal into temptation and snares, and into many foolish and noysome lustes, which drowne men in perdition & destruction.

10 For the desire of mony is the root of all euill.

1. Tim. 6. 17 Charge them that are rich in the world that they be not high minded, & that they trust not in vncertaine riches, but in the liuing God, which giueth vs aboundantly all

18 thinges to enioy. That they do good, and be rich in good works, and ready to distribute

19 and communicate: laying vp in store for themselues, a good foundation against the time to come, that they may obtaine eternall life.

Iames 5. 1. Iames, Go to now ye rich men, weepe and howle for your miseries that shall

2 come vppon you: Your riches are corrupt, and your garmentes are moath-

eaten: your golde and siluer is cankered, and the rust of them shall be a witnesse against you, and shal eat your flesh, as it were fire.

Iohn, *Loue not the world, neyther the things that are in the world: if any mã loue the world, the loue of the Father is not in him: For al that is in the world (as the lust of the flesh, the lust of the eies, and the pride of life) is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth for euer.* 1. Iohn 2. 15. 16 17

A Remedie against the Temptation of worldly pleasures. Sect. VI.

SOme a seeke after the Pleasures and Contentment of their Flesh: Some delight in building of mansions & great Houses; others take pleasure in faire gardens, orchardes, allies, & arbors: Some proudly attire themselues, others delight in adorning their houses: Some take their felicitie in eating & drinking, others in pleasant company, where they may a Eccle. 1, 2, 3, 4, &c.

laugh and be merrie: Some loue to daunce and to dallie, others to transcend the bounds of honestie. Of these, and such other wanton Worldlings, Solomon saith: b *Reioice O Yongman in thy Youth, and let thine hart cheere thee in the days of thy youth, and walke in the way of thine heart, and in the sight of thine eies:* but that after-clap, that dolefull Item marres the market; *but know, that for all these things God will bring thee to iudgement.* Now: who will not shiuer in himselfe? who will not willingly forsake those pleasures, whose end and fruite is, ethame and dishonor, penurie & losse of goods, which bring infinit sicknesses vnto the body, & vnto the spirit dulnes and blockishnes; which bring a contempt of vertue & honesty, a hatred of true religion and of God himselfe, which make men effeminate, wanton, dissolute, yea, and so besotted, that they are like vnto beasts? Pleasure and sorrow are twins, for pleasure is no sooner hatched, but Repentance is at hand ready to supplant her; and therefore it is like a smile which presently is turned into sorrow and teares; or like a dreame, the ioy whereof at a mans waking vanisheth away: so pleasure flieth and slideth away, leauing rather cause of repentance then occasion of remembraunce. It may be compared to a painted sepulchre, faire without, & foule within; to pills, outwardly fairely guilt, and rowled in sugar, but within full of bitternesse; yet pilles doe vent and purge the body

b Eccl. 11, 9

c Rom. 6 21 The danger of worldly pleasures.

Pleasure and Sorrowe are twinnes.

body, but pleasures corrupt and poyson both body and soule. They resemble the Syrens, beautifull aboue, but if you look on the hinder part, they haue the taile of a Scorpion, which giueth such a sore stroke, that it benummeth our bodies, and stingeth our soules to death. They are like venome or strong poyson, tempered with hypocras or sweet milke. Pleasure is a gulfe or fire that deuoureth a mans substance, defileth his body, and killeth his soule; It is a path to all wicked practises, and the cause why the word of God doth not [d] fructifie in our hearts; for [e] *they that are in the flesh cannot please God*, [f] *know ye not that to whom soeuer ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousnesse?* Now let vs enter into our owne hearts and consciences, let vs examine our selues, whether we take more delight in those things wherewith the diuell is most delighted, in lasciuiousnes, in pride, in quaffing and other sinnes, then in honest behauiour, in humilitie, in sobrietie, and in godlines? If we find our selues subiects and slaues vnto these satanicall suggestions, then [g] death and damnation is our due, then our lodging, our palace, and our mansion house shall be in that place which burneth with fire and brimstone, where is [h] howling and crying, weeping and gnashing of teeth, where the [i] vnquenchable fire of Gods fury continually bur-

d Luk. 18. 14
e Rom. 8. 8
f Rom. 6. 16.
g Rom. 6. 23
h mat. 25. 30
i Esa 30. 33 luke 3. 17.

burneth, where the kincurable worm of conſcience euer ſtingeth, & where the l intolerable torments of deſperate minds always continue. Pleaſure mprouoketh the anger of God, it n ſeparateth his loue from man, it o haſteneth his iuſtice, it p procureth perpetuall deſtruction. Pleaſure was the q bane of Adam and his poſterity, the deſtruction of the r olde world, the ouerthrow of s Sodome, the ruine of the t Sichemites, and the perdition of the u Beniamites: why then ſhuld we be ſo beſotted with theſe worldly pleaſures, ſeeing by death we ſhal enioy eternall and euerlaſting ioyes in heauen?

k Eſa.66 24
l Lu 16.23
m Eſa.1.4.
n Eſa.59.2
o Iere.5.29.
p Eſa.59.13.
q Gen.3 6
r Gen.7.17
s Ge.19.24
t Ge.34.27
u Iudg.20.35

A remedy againſt the temptation of vnwillingneſſe to forſake wife, children and friendes.

Sect. VII.

HOwſoeuer we be left & forſaken, or rather ſequeſtred & ſeperated from our wiues & children, yet are we not forſaken of a God, nor of his ſon Ieſus Chriſt our Sauiour, b *Him that commeth vnto mee* (ſayeth Chriſt) *I caſt not away,* c *This is the Fathers will which hath ſent me, that of all which he hath giuen me, I ſhould looſe nothing, but ſhould raiſe it vp againe at the laſt day.* d *And I giue vnto them eternall life, & they ſhall neuer periſh, neither ſhal any plucke*

a Eſay 41.9.
eſay 54.10
b Iohn 6.37
c Iohn 6.39
d Ioh.10 28.

plucke them out of mine hand. As Elkenah said vnto Annah, e *Why weepest thou? am not I better vnto thee than tenne sonnes?* So, why should wee be sory to leaue wife, children, and friends? Is not Christ better vnto vs than tenne wiues, so many children, so many friends? Yea then ten thousand times so many? f He that saith vnto his father and mother, I see you not, and to his brethren, and to his owne children, I knowe you not, he obserueth the word of the Lorde, and keepeth his couenant. Wherevpon Christ saith, g *He that loueth father or mother more then me, is not worthy of me: and he that loueth son or daughter more than me, is not worthy of me:* h *and he that taketh not vp his crosse and followeth me, is not worthy of me:* i *if any man come vnto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my Disciple.* Howbeit we must remember, that this hate is the hate of dissimulation, not of persecution, the hate of auoiding, not of annoying, the hate of godlines, not of cruelnes; when wee doe not giue eare vnto them, or regard their Syren like perswasions, when they seeme to withdraw vs from the seruice of God, and from doing of such things as he commands. Moreouer, we must consider, that we, our wiues, our children, and friends, are al, as it were k trauelers going forth of this world, we take our voyage together, and if we goe a little before, they shal shortly follow

e 1. Sam. 1, 8

f Deut. 33. 9.

g Mat. 10. 37

h Mat. 10. 38

i Luk. 14. 26

How wee must hate our parents.

k Gene. 47. 9 hebr. 11. 13.

folow after. Wherefore, as at the beginning of
1 Mat. 19 5 our marriage or acquaintance, we left father and mother, and did cleaue to our wiues: so now it ought not to grieue vs to leaue them, and to returne vnto God, who is better vnto vs then father, mother, wife, children, friend, or any thing else.

That though a man die in debt, yet he should not feare death. Sect. VIII.

Obiection.

OBut my debt is great, if I die now; then when I am dead, my creditors wil come and seize vpon al that I haue, so cruel they are, and so merciles, and so shal my poore wife and children be vndone for euer: Oh woulde God I might liue to be out of debt, and leaue my wife & children free, though I left them little or nothing beside. Alas, how shall I do? Nay, how shall they doe? Little I haue, and euen that little shal be taken from them: my wife shal bee constrained to bestow her selfe against her

her owne liking, and contrary to her affection euen for very need: and my children ſhall either begge, or endure ſome ſeruile ſlauery, vnder ſome rigorous and cruell maſters and miſtriſſes. This is it that tormenteth my heart, this pincheth me ſore, and pierceth euen my very ſoule, when I thinke of it: and how can I but thinke vpon my deere and neere ones both night and day?

Anſwer.

YOu cannot commit your wife and children into the hands of a more faithfull Guardian and Ouerſeer then God is. He will take them into his a protection, he promiſeth that he will haue a particular care ouer them, he will defend and maintaine them againſt al oppreſſors, & wil powre out a feareful vengeance vpon the wrongs, outrages, and iniuries that ſhall be done vnto them, hee will neuer forſake them. O then be not diſcouraged, faint not b *Caſt thy burden vpon the Lorde,* (ſaith Dauid) *and he ſhall nouriſh thee, he wil not ſuffer the righteous to fal for euer.* c *Caſt your care vpon him, for he careth for you,* ſaith the Apoſtle.

a Pſa. 14. 6, 9

b Pſa. 55. 22.

c 1. Pet. 5. 7

d *He*

d Iob 39.3 psal. 147.9.
e Lu. 12.27.
f Luk. 12.25.
g 26
h 29
i 30

d *He feedeth the yong rauens*, e he clotheth the *lilies*, how much more will he feede and clothe his children? What can care profit you? what can thought auaile you? f *Which of you by taking thought* (saith Christ) *can adde to his stature one cubite?* g *If then he be not able to do the least thing, why take you thought for rayment?* h *Therfore aske not, what shal ye eate, or what ye shal drinke* i *your Father knoweth that yee haue neede of these things.* Let this stay and strengthen you, let this alwayes comfort and cherish you, that God is

k Psa. 68.5 galat. 4.6.

k your father, yea the father of your wife and children, that he knowes your case, and what you and yours haue needed: therfore he will in due time prouide al necessaries for his children; for he is both willing, and able to do it, and his care shall effect that that yours neuer can. See the experience hereof in the like case,

l 2. Kin. 4.1

and be comforted by it. One of the l sons of the Prophets, being in debt, not by reason of any vnthriftines, or prodigalitie (for he was a man that *feared the Lord*) but by the hand of God, died, leauing his poore wife & children to the cruelty of the *creditor*, who came fiercely to take away the children from their mother, to answer the debt by bōdage. This was a heauy crosse to a mā that *feared the Lord*, to liue in debt, and to die in debt; specially when debt to his poore wife and children was so dangerous. Well, how did the poore widow and the orphans? How escaped they this danger?

ger? Euen the mercifull prouidence of God, which is m euer good vnto them that feare him, so increased that little noyle which she had in her pitcher, that it payd her *Creditor*, & yeelded her maintenaunce to mainetaine her selfe and her children. Now then thinke vpon this comfortable storie, & know, that God is not the God of this man alone, nor of this widow and orphans only, but hee is your God, and the God and Father of all the faithfull. Wherefore grieue not to die, seeing God wil haue it so; commit your wife, children, and friends vnto God, and hee will protect them: o They that haue the Lorde for their Shepheard, shall want nothing. If the seruant that faithfully serues his Maister, is not to care for his necessities, but looketh, and that iustly, that his Maister should prouide for the same: Shoulde not wee doe God great iniury and dishonour, if referring our whole liues to his honour, wee should feare that hee woulde suffer vs to starue?

m Psal. 37. 25
n 2. Kin. 4. 7
o Psal. 23. 1.

Testimo-

Testimonies of holy Scripture, touching the care that God hath ouer widowes and fatherlesse children.

Sect. IX.

Exod. 22. 22. MOses, *Ye shal not trouble any widow, nor fatherlesse child.*

Deut. 10. 18 *The Lord doth right vnto the fatherlesse and widow.*

Deut. 24. 17. *Thou shalt not peruert the right of the stranger, nor of the fatherles, nor take the widowes rayment to pledge.*

19 *When thou cuttest down thine harueſt in thy field, and hast forgotten a sheafe in thy field, thou shalt not go to fetch it, but it shall be for the straunger, for the fatherlesse, and for the widow, that the Lord thy God may blesse thee in all the works of*

20 *thine hands. When thou beatest thine Olive tree, thou shalt not go ouer the boughs againe, but it shall be for the stranger,*

for

for the fatherleſſe, and for the widdow.
When thou gathereſt thy vineyard, thou 21
ſhalt not gather the grapes cleane after
thee, but they ſhall be for the ſtranger, for
the fatherleſſe, and for the widdow.

Curſed be he that hindereth the right Deut. 27. 19
of the ſtraunger, the fatherleſſe, and the
widdow. And all the people ſhall ſay, So
be it.

Iob, *They leade away the Aſſe* (ſpeaking of the wicked) *of the fatherles, and* Iob 24. 3
take the widows Oxe to pledge.

If I reſtrained the poore of their deſire, Iob 31. 16
or haue cauſed the eies of the widdow to
fayle. If I haue lift vp my hand againſt 21
the fatherleſſe, when I ſaw that I might
helpe him in the gate, let my arme fall from 22
my ſhoulder, and mine arm be broken from
the bone.

Dauid, *The Lord will be a refuge for* Pſalme 9. 9.
the poore, a refuge in due time, euen in af-
fliction.

Lord thou haſt heard the deſire of the Pſalme 10. 17
poor, thou prepareſt their heart, thou ben-
deſt thine eare to them.

Psal.33.18. *Behold, the eye of the Lorde is vpon them that feare him, and vpon them that*
19 *trust in his mercy: To deliuer their soules from death, and to preserue them in famine.*

Psal.34.6. *The poor man cried, and the Lord heard him, and saued him out of all his troubles.*
9 *Nothing wāteth to them that feare him:*
10 *they that seke the Lord, shal want nothing that is good.*

Psal.37.25 *I haue bin yong, and am old: yet I saw neuer the righteous forsaken, nor his seed begging bread.*

Psalme 82.3. *Do right to the poore & fatherlesse, do*
4 *iustice to the poore and needy. Deliuer the poore and needy: saue them from the hand of the wicked.*

Psal.146.9 *The Lord keepeth the strangers, he relieueth the fatherlesse and widow: but he ouerthroweth the way of the wicked.*

Psal.68.5. *He is a father of the fatherlesse, and a iudge of the widowes, euen God in his holy habitation.*

Prou.23.10. Salomon, *Remooue not the ancient boundes, and enter not into the field of the father-*

fatherlesse: for he that redeemeth them, is mightie, he will defend their cause against thee. 11

The Lord will defend their cause, and spoyle the soule of those that spoyle them. Prou 22.23

Isaiah, *Learne to do well, seeke iudgement, releeue the oppressed, iudge the fatherlesse, and defend the widow.* Esa.1.17.

Ieremiah, *Thus sayth the Lord, execute ye iudgement and righteousnesse, and deliuer the oppressed from the hand of the oppressour, and vexe not the stranger, the fatherlesse, nor the widow.* Ierem.22.3

Leaue thy fatherlesse children, and I will preserue them aliue, and let thy widowes trust in me. Ierem.49.11

Zechariah, *Oppresse not the widdow, nor the fatherlesse, the stranger, nor the poore, and let none of you imagine euill against his brother in your heart.* Zechar.7.10.

Malachi, *I will come neere to you to iudgement, and I will be a swift witnes against those that vexe the widow and fatherles, and oppresse the stranger, and fear not me, saith the Lord of Hostes.* Malach.3.5.

Matth 6.25 Iesus Christ, *I say vnto you, be not carefull for your life, what ye shall eate, or what ye shall drinke, nor yet for your body, what yee shall put on. Is not the life more worth then meate? and the body*
26 *then rayment? Beholde the foules of the heauen, for they sowe not, neither reape, nor carrie into the barnes, yet your heauenly Father feedeth them: Are yee not*
28 *much better then they? And why care you for rayment? learne how the lillies of the field do grow, they are neither wearied, nor*
29 *spinne. Yet I say vnto you, that euen Salomon in all his glory, was not arrayed like*
30 *one of these. Wherfore, if God so clothe the grasse of the field, which is to day, and to morrow is cast into the ouen, shal he not do much more vnto you, O yee of little faith?*
31 *Therefore take no thought, saying, What shall we eate? or what shall we drinke? or*
32 *wherewith shal we be clothed? (For after these things seeke the Gentiles) for your heauenly father knoweth that you haue*
33 *neede of all these things. But seeke ye first the kingdome of God and his righteousnes,*

and

and all these things shal be ministred vnto you. I will not leaue you fatherlesse, but I will come to you. See Math. 23. 14.

John 14. 18.

Paul, *The Lord is at hand: be nothing carefull, but in all things let your requests be shewed vnto God, in prayer and supplication with giuing of thanks.*

Phil. 4. 5 6

Let your conuersation be without couetousnes, and be content with those things that you haue: for he hath sayde, I will not faile thee, neither forsake thee: So that we may boldly say; The Lord is my helper.

Hebr. 13. 5. 6th. 1. 9. Hebr. 13. 7 psal. 118. 6.

Iames, *Pure religion and vndefiled before God euen the Father is this, to visite the fatherlesse and widdowes in their aduersitie, and to keepe himselfe vnspotted of the worlde.*

Iames 1. 27

CHAP. V.

Of the second cause that maketh death fearefull to a worldly man, which is the paines and sickenesses which come before, or accompany death. And the Remmedies against the same.

Unmortified men, no fit inhabitants for the heauenly Hierusalem.

Sect. I.

WHen a miserable Malefactor, hauing receiued the sentence of Condemnation is returned to prison, all his mind runneth vpon death, he detesteth his former life and conuersation, hee prayeth earnestly vnto GOD, and regardeth no worldly pleasure, soft bedding, delicate fare, or costly apparrell: Yea, if hee be a man that feareth GOD, all his cogitations are bent to life euerlasting, greatly reioycing that he is so neere the heauenly kingdome, that he may take possession of his inheritance: And is not the a sentence of death

a Heb. 9. 7

death passed vpon vs, the first day that wee came into this world? Be not our soules in our bodies, as in a prison? Do not we onely expect the time of our execution? how commeth it to passe then, that we do not feele, or shew vs ready, & prouide our selues to die, as doth the prisoner that hath receiued his sentence from an earthly Iudge? Why do we fix our whole delight on the world, why doe wee so much encumber our selues with earthly busines, and why do not we willingly embrace death, that by it wee may take possession of our inheritaunce? O let vs not build where we cannot long continue, let vs make our prouision, that we may liue where we shall remaine for euer; let vs not forget heauen for earth, the soul for the body, and heauenly treasures for earthly goods: for one month or day, for one houre or minute of earthly pleasure: let vs not depriue our selues of that euerlasting ioy that shal neuer be taken from vs: let vs endure stormy weather for one monneth, that wee may haue a thousand millions of yeeres of faire weather: let vs patiently beare the tribulation of one day, which will breede vs exceeding great consolation for euer: let not the pains of one moment of time fray vs from taking possession of our kingdome, lest wee shall be cast for euer into the kingdome of darkenesse. In a temporall building, the stones must be broken, hewne, & squared, ere they be fitte

The sentence of death is passed vpon vs, and yet we regard it not.

to make vp the worke. The Corne must be threshed, winowed, and purified, before it be
b 2 Ki.2.11 ready for good breade. The b whirle winde must first blow ere Elias be rapt into heauen. And we must be cut, hewn, and squared with
c Act.14.22 2.tim.3.12. a number of c tribulations, sicknesses, & diseases, before we can be made fit & liuely stones for the heauenly Hierusalem. The very victualls which nourish and maintaine vs, come to very great loathsomnesse, before they doe woorke their perfection in vs. From life they are brought to the fire, and cleane altered from that they were, when they were aliue; from the fire to the trencher, from the trencher to the mouth, from the mouth to the stomack, & there so boiled & digested, before they norish, that whosoeuer saw the same, he would loathe and abhorre his own nutriment, before it come to full perfection. So must those children whom God delighteth in, be mangled
d Ioh.16.33. 1.io.3.13.14 and defaced in this d world, which is the kitchin and mill to boyle and grinde the flesh of Gods children in, till they attaine their perfection in the world to come: and as a man looketh for the nourishing of his meate, when it is full digested, and not before: so must we looke for our saluation, when the troublesome turmoiles of this world are passed, and not before. Raw flesh is not meate wholesome for man; and vnmortified men be no creatures fitte for God.

That

That sickneſſe and tribulation is a token of Gods loue. Sect. II.

THe holy Scriptures plainely teſtifie, that the paines and pangs of Death, or whatſoeuer dolorous ſicknesſes, or other grieuous maladies we ſuffer, either before, or with death, are no other thing in vs, Chriſtians, then the rod of our moſt merciſull and louing Father; wherwith he correcteth and chaſteneth his children, either to amend in vs whatſoeuer offendeth his Maieſtie, leſt we periſh; or elſe to try our faith, patience, and conſtancy, that we may be found vnreproueable, laudable; & honorable before the tribunal ſeat of Ieſus Chriſt, the Iudge of the world, at his ſecond comming. a *My ſonne, deſpiſe not the chaſtening of the Lorde, neither faint when thou art rebuked of him.* b *For whome the Lorde loueth, he chaſteneth and he ſcourgeth euery ſonne whom he receiueth.* c *If ye endure chaſtening, God offereth himſelfe vnto you as vnto ſonnes; for what ſon is it that the father chaſteneth not?* d *If therefore ye be without correction whereof all are partakers, then are you baſtards, and not ſons.* e *Moreouer, we haue had the fathers of our bodies which corrected vs, & we gaue them reuerence: ſhould not we much rather be in ſubiection vnto the Father of ſpirits, that wee might*

Affliction, what it is vnto the godly.

a Heb. 12. 5. prou. 3. 11
b Heb. 12. 6
c 7
d 8
e 9

f 10 *might live?* f *For they verely for a few daies chaste-*
ned vs after their owne pleasure, but he chasteneth
vs for our profite, that we might be pertakers of his
g 11 *holinesse.* g *Now no chastising for the present see-*
meth to be ioyous, but grieuous: but afterward it
bringeth the quiet fruit of righteousnesse vnto them
h 12 *which are thereby exercised.* h *Wherefore lift vppe*
your handes which hang downe, and weake knees.
i 13 i *And make straight steps vnto your feete, lest that*
which is halting be turned out of the way, but let it
rather be healed. Hitherto out of the scriptures.
An excellent comfort, and a soueraigne salue
for al them that are in such a case, visited with
the hand of God, & tempted with this temp-
k Exod. 3.2. tation. The k Bush which Moses sawe in
Mount Horeb, burned, and yet consumed not:
So must the faithfull be tried in the fire of af-
fliction, but not destroyed. They are compa-
l Cant. 2.2. red to l lilies growing among thornes, bicause
they are placed in the midst of tribulation: to
m Lu. 22.31. m wheat, bcause Satan will sift vs as men sif
wheat; & as wheat is flailed; so the world af-
n Iohn 15.5 flicts vs, and to n vine branches; for as Vines
beeing let out at large, in small time become
o Esa. 5.6. o wilde and fruitles; so we being giuen ouer of
God, and left to runne after our owne lust, are
easily allured; but being pruned & dressed as
their nature requireth, they bring forth grea-
ter and sweeter grapes; so wee being kept in
awe and obedience, by the band of affliction
p Psal. 23.4. and sicknesses, will bring forth p fruit, both in
quantity

quantity more abundant, & in quality more sweet and pleasant. Thus then, that carefull qHusbandman, euen God our father, pruneth his vines, that they may beare much fruite. Wherevpon the Prophet Dauid maketh a solemne protestatiõ, declaring what good affliction wrought in him, r *It is good for me, O Lord, that thou hast corrected me, s for before I was afflicted, I went wrong.* And in another place, t *Thy rodde and thy staffe haue comforted mee.*

q Iohn 15.8

r Psa.119.71
s 67
t Psal.23.4

That God hath appointed his holy Angells to guard and preserue vs in our sicknesses and troubles.

Sect. III.

WHat a comfort is this vnto vs, that in all our tribulations and sicknesses, yea, in the very sorrowes and pangs of death, almightie God hath giuen his holly Angells charge to direct our paths, and to keepe vs in all our waies, as he hath promised in his word, a *Behold, I send an Angell before thee to keep thee in the way, and to bring thee to the place which I haue prepared.* b *The Angel of the Lord pitcheth round about them that feare him, and deliuereth them?* Exãmples hereof we haue in

a Psa.91.11.
b Ex.23.20.

c Psal.34.7

in the holy Scriptures plentifull: d Lot, when Sodome and Gomorrha should be destroyed, was by Angels conducted & brought thence; and so, he and his daughters escaped the danger. e The angell of the Lord comforted Hagar Saraes mayde, flying from her dame, into the wildernes, and preserued her from present perill. f Iacob in his iourney towards Mesopotamia, when he was in danger by the way, the Angells of God mette him, which Iacob called *Gods hoast*. The Angells g conducted the children of Israel in the desart. Troups of Angels in the likenes of horsemen, and chariots of fire, defended Elisha the Prophet, against the king of Syria. And when his seruant was afrayde and saide vnto him. *Alas h Master, what shall we do? He answered, feare not, for they that be with vs are more then they that bee with them.* An Angell preserued k Shadrach, Mesach, and Abednago in the middest of the arie furnace, so that the fire had no power ouer their bodies; and l deliuered Daniel from the Lions mouth. An Angell from heauen m appeared to our Lorde Iesus Christ, in his passion, comforting him. n And Angells carried the soule of Lazarus into Abrahams bosome. There are other infinit examples tending to this purpose, which for breuitie sake I omit. Now therefore, seeing we are thus graced by God, what remaineth but that we patiently beare the o rod of our heauenly Father layde

d Ge.19.15.

e Gen.16.7

f Ge.32.1,2

g Exo.14.19 and 25.and 32.

h 2.Kin.6.15

i 11

k Dan.3.25

l Dan.6.22

m Lu.22.43.

n Lu 16.22

o Psal.23.4 hebr.12.5.

layde vppon vs, and like obedient p children kisse and embrace the same, when it is offered vs, that wee may be found ready to suffer all temptations and trialles, wherewith it shall please the lord to exercise vs, hauing sure trust and confidence, that hee which suffered and was tempted, is able to deliuer them that doe suffer and are tempted, out of trouble, daunger, and affliction.

p Hebr. 12.7

Comforts taken from the consequents following death.

Sect. IIII.

CONsidering, that after sickneſſe followeth Death: and that after death ensueth eternall life, and euerlasting felicity; why should we be so faint & so weake in sickneſſe? Let vs plucke vp our hearts therefore, that are afflicted with paines, and cal to remembrance the life and ioyes of heauen, that are reserued for all them that patiently do suffer here with Christ. Let vs consider, that Christ himself suffered far greater & heauier torments then we do, who saith, a *Haue yee no regard, all yee that passe by this way? Behold and see, if there be any*

a Lam. 1. 12

b Ioh. 15. 20 and 13. 16. Matth. 24. 9. Mat. 10. 24

any sorrow like vnto my sorrow. b *The seruant is not greater then his maister.* Oh, let vs therefore take our visitation in good part, and the Lord, whē he shal see his good time, will send vs helpe & comfort, onely let vs submit, and commit our selues to his heauenly protection and will.

c 1. Cori. 10. 13

c *There is no temptation hath taken you,* saieth the Apostle, *but such as appertaineth to man, and God is faithfull, which will not suffer you to be tempted aboue that you be able, but will euen giue the issue with the temptation, that ye may be able to beare it.*

d 2. Pet. 2. 9

d *The Lord knoweth to deliuer the godlie out of tentation.*

e Apoc. 2. 10

e *Feare none of those things which thou shalt suffer* (saith Christ) *Beholde, it shall come to pas, that the diuel shal cast some of you into prison, that you may be tried, & you shal haue tribulation ten daies: Be thou faithful vnto the death, & I will giue thee the crowne of life.* Furthermore, wee

* Psal. 33. 18 19

must cal to mind, that the Lord neuer* leaueth them that faithfully serue him, & cōmit themselues altogether into his custodie, but

f Zachar. 2. 8.

keepeth them f as the apple of his eie,

g Zechar. 2. 5

g Hee will be as a fire round about them, that nothing do them hurt. Wherevpon Dauid could say of his owne experience,

h Psal. 23. 4

h *Though I should walke through the valley of the shadow of death, I will feare no euill, for thou art with me, thy rodde and thy staffe, they comfort me.* And to the end that the Lord might make vs certaine of his helpe and comfort, he earnestly exhorteth vs, to call oftentimes vnto him, and to sue for helpe,

helpe, saying; i *Call vppon me in the day of trouble, so I will deliuer thee, & thou shalt glorifie me.* And againe, k *He shall call vppon mee, and I will heare him, I will be with him in trouble, I will deliuer him, & glorifie him.* So knowing assuredly, that the Lord will helpe vs at the last, in his good time, according vnto our owne desire, if we patiently beare in the meane time, whatsoeuer his gratious goodnes shal lay vpon vs. It remaineth, that we haue an inuincible courage against al aduersities, & sicknesses whatsoeuer, patiently expecting the reward of our hope, l *For the afflictions of this present life, are not worthy of the glory which shall be shewed vnto vs.* Strangers that are euill intreated in a foraine land, where they soiourne, hauing parents, friends, & great possessions in their native soile, being now vpon the point to return into their own country, are vndoubtedly exceeding glad; for euen already they seeme, in a maner, to see their houses, lands, and possessions, to talke with their parents, friends, and acquaintance; and to enioy their wealth already: euē so also, if we cal to mind, that here we are m soiorners and strangers, very n hardly intreated by the worlds friends, hauing in heauen, our own country, great riches of eternall treasures, a o heauenly father, that dearely loueth vs in his beloued Sonne, and many louing frinds, our eldest p brother Iesus Christ and all the holy Angells and Saints in glorie, and

i Psa. 50. 15.

k Psal. 91. 15

l Rom. 8. 18.

m 2 Chro. 29 5

n Ioh. 16. 33

o Matt 23. 9

p Rom. 8. 29

q 1.Pet.1.4. and an vndefiled q inheritaunce holy and immortall: if we consider, that we are at the very point, going thither, to take possessiō of our
r Luk. 12.31 r kingdome and royalty, we cannot chuse but be exceeding glad thereof, euen rauished with a feruent desire to be lifted vp thither, with
s Phil.1.23 Paul, s *desiring to be loosed, and to be with Christ.* For shall not the feeling of so grieuous, and so many bodily afflictions, whereto we are subiect in this strange land, and of the mortall wounds our soules do daily receiue by offending God, cause vs earnestly to desire, and feruently to pray to be deliuered from the same?
t 2.Cor.5.1. especially considering t *wee knowe that if our earthly house of this tabernacle be destroyed, wee haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens?* Shall not the incomprehensible excellencie of
u Apoc.22.5 the glorie and dignitie, which wee shall u enioy in the kingdome of heauen, encourage vs to enter in thither, though the entraunce be
x Matt.7.13 x narrowe and straight: And shall not the certaine and assured knowledge of the renewing of our bodies, being
y 1.Cor.15 52 y risen agayne immortall, like vnto the glorious body of Iesus Christ, and ioyned to their sanctified soules; and then of the
z 1.Thes.4.16 17 z translating of the same into the kingdom of God our father, aboue al heauens, where wee shall see the
a 1.Cor.13. 12 a face of God, as the Sunne in his brightnesse, and enioy the effect of the prayers of Christ Iesus our redeemer,

deemer, made in our behalfe, when he said, b *Father, I will that they which thou hast giuen me, be with me, euen where I am, that they may beholde that my glory which thou hast giuen me*; moue and stirre vs vp to take possession of our c inheritance, beeing nowe offered vnto vs?

When Iesus Christ hath d rendred vp the kingdome to God his Father; then shall God the Father, the Sonne, and the Holighost, be vnto vs, all in all; we shall be replenished and satisfied with such a e fulnesse of life, glory, and ioy, so as we shall not be able to desire or to haue any more: euen as vessells cast into the sea, being so filled with water, that they can desire or hold no more. We shall be f inhabitants, and cittizens of that holy Citie, which is of g *pure gold*, h *which hath no need, neither of the Sunne, nor of the Moone to shine in it, for the glorie of God shall light it, and the Lamb is the light of it.* And finally, we shall be in the fellowship of Angels, shining as the i Sunne in his pride, and rauished with ioy that shall k neuer be taken from vs.

b Ioh. 17. 24.

c Ephe. 1. 14

d 1. Cori. 15. 23

e Ioh. 17. 13

f Apo. 21. 7

g Apoc. 21 18

h Apoc. 21 25

i Mat 13. 43

k Ioh. 16. 22

Testimonies out of the holy Scriptures, that God is alwaies ready to help and assist them, that seeke vnto him, in the time of affliction and miserie.

Sect. V.

Iosh. 1. 2 IOshua, *The Lord sayd vnto Ioshua, saying: Arise, go ouer this Iordan,*
3. *thou and all this people, vnto the land*
5 *which I giue to the children of Israel: I*
will be with thee, I will not leaue thee, nor
6 *forsake thee; Be strong, and of a good cou-*
rage.

Psalm 33. 18 Dauid, *Behold, the eye of the Lord is*
vpon them that feare him, and vpon them
19 *that trust in his mercie: To deliuer their*
soules from death, and to preserue them
from famine.

Psal. 34. 4. *I sought the Lord and he heard me, yea*
6 *he deliuered me out of all my feare. The*
poore man cried, and the Lord heard him,
and

and saued him out of all his troubles. The 15
eies of the Lord are vpon the righteous,
and his eares are open vnto their crie. The 17
righteous crie, & the Lord heareth them,
and deliuereth them out of all their trou-
bles. The Lord is neere vnto them that 18
are of a contrite heart, and will saue such
as be afflicted in spirit. Great are the trou- 19
bles of the righteous, but the Lord deliue-
reth him out of them all. He keepeth al his 20
bones, not one of them is broken. Read the
seuen and thirtieth Psalm throughout
and you shal find therin excelent com-
fort.

The Lord is neere to all that call vpon Psal. 145. 18
him, yea to all that call vpon him in truth:
he will fulfil the desire of them that feare 19
him, he also will heare their crie, and will
saue them. The Lord preserueth all them 20
that loue him.

Isaiah, *Behold, God is my saluation,* Esay 12. 2.
I will trust, and will not feare, for the
Lord God is my strength and song: and also
is become my saluation.

Thou art my seruant, I haue chosen Esay 41. 9.

10 thee, and not cast thee away. Feare thou not, for I am with thee; be not afraid, for
13 I am thy God, I will strengthen thee and help thee. I the Lord thy God wil hold thy
14 right hand, saying vnto thee: feare not thou worme Iacob, and ye men of Israel; I will help thee, saith the Lord, & thy redeemer the holy one of Israel.

Esay 43.1. Feare not, for I haue redeemed thee, I haue called thee by name, thou art mine: when thou passest through water, I will be with thee, and through the flouds, that they do not ouerflow thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.

Esay 48.14 Sion said the Lord hath forsaken me,
15 and my Lord hath forsaken me. Can a woman forget her child, & not haue compassion on the sonne of her wombe? though they
16 should forget, yet wil I not forget thee. Behold, I haue engrauen thee vpon the palme of mine hands.

Ierem. 31.29 Ieremiah, Thus saith the Lord, they shall come weeping, and with mercie wil I bring

bring them againe. I wil leade them by the riuers of water in a straight way, wherein they shall not stumble, for I am a father in Israel.

Iesus Christ, *In the world you shall haue affliction, be of good comfort, I haue ouercome the world.* Iohn 16. 33

Feare none of those things which thou shalt suffer. Be faithfull vnto the death, and I will giue thee the crowne of life. Apoc. 2. 10

Paul, *God is faithfull, which will not suffer you to be tempted, aboue that you be able, but wil euen giue the issue with the tentation, that ye may be able to beare it.* 1. Cor. 1. 13

If we suffer with Christ, we shall raigne with him. 2. Tim. 3. 12

Peter, *The Lord knoweth to deliuer the godly out of tentation.* 2. Pet. 2. 9

Chap. VI.

Of Patience.

An exhortation to Christian Patience, after the example of Iesus Christ our Saviour. And how the wicked behave themselues in their afflictions.

Sect. I.

Patience what it is.
a 1. Pet. 1 6. 1. thes. 1. 4.

CHristian Patience, is a a moderation and tollerance of our euills, expressing in outward actions, a spirit of contentment and gladnesse, that striueth so well & mastereth in such sort, the sence of nature, which b shunneth griefe, that in the end, it worketh in vs an c affection of pietie and godlinesse, ioyned with a free and cheerfull mind, vnder the yoke of obedience of the will of God, through d a certain expectation of things promised, & causeth vs to iudge e Impatiency, to be contumacie and rebellion to this diuine wil; & sufficient of it self, to make a man to be called, wretched. Of this sort was the Patience of f Iob, who seemed as it were, to take pleasure in

b Heb. 12. 11
c Iob 13. 15
d Heb 3. 6
e Heb. 12, 8.
f Iob 2. 10. iames 5 11

in his afflictions, as the Salamander that delighteth to bathe his limmes in the burning flames. But especially such was the patience of g Iesus Christ our Sauiour, the only example & true patterne of perfect Patience, who *became obedient vnto the death, euen the death of the Crosse.* For behold, hanging vpon the same, he openeth fiue fountaines, streaming out with his guiltlesse bloud, and sheweth vs his whole body all goary with lashes, & shall not this encourage vs, patiently to endure al tribulation, and to warre against our desires and vaine appetites, when they withdraw vs from triall, to delight and pleasure? When our foot is pricked (much more the head or hart) al the whole body is so disquieted, that we wish rather for the Chirurgion to lance vs, then for any pleasures to delight vs: and can we (if we be true members indeed) endure to see Christ our Head, so cruelly pricked and crowned with thornes, but that we must needs be more willing to sorrow with our Head, and to be lanced for his sake, then to leane vnto worldly solaces which be contemned? It is an vndecent thing, to haue a dainty member vnder thornie head. Shall Christ our onely Lord with the i King of Niniue, mourne in sackcloth and ashes? Shall he with k Ionathan venture to clime most craggy and dangerous rockes, to fight alone with a whole troope of Philistines? shall he climb vp to mount l Calu-

g Mat. 11. 29

h Phil. 2. 8. The patience of Christ.

The true mẽbers must needs haue a felow-feeling of the sufferings & aches of their head.

i Ionas 3. 5

k 1. Sam. 14. 4

l Lu. 23. 33

harte, loaden with a heauy Crosse vpon his wounded shoulders, to incounter the diuell & all his vassals? Shal he fal on the most rigorous sword of his owne iustice for our sinnes? And shal we, for whose sakes al this was done, vnnaturally and vngratefully refuse to follow his example? & to suffer any thing for his sake, that hath suffered so much for vs? Alas! we are they that deserue to sit with Iob in the ashes, to mourne in sackcloth with the Ninuites, with naked knees to creep vp the peraggy rock of affliction, to hazard our liues amongst a thousand blades & torments; finally to imbrace the rufull sword of Gods iustice & reuenge, and to fall vpon the same; such, and so great are our enormous and horrible sinnes! O senseleſſe and benummed hearts & soules of ours, if at the consideration of so heauy and lamentable a sight of so great and glorious benefites, we cannot find any scope or field of sorrow and thankfulnes! But yet if any grace remaineth in vs, let vs be sorie for our want of sorrow, and bewaile our vnthankfulnesse, let vs patiently endure some affliction for Christ his sake, that we may beare his marks in our flesh, lest we fall into a carelesse securitie, or into a desperate madnesse, and be depriued of the infinite and endlesse blessings that Christ hath purchased for vs. Farre other effect tooke Christs sufferings in Paul, who being a perfect scholler in this doctrine, would haue

m 2. per. 2. 21

n Iob 2. 8
o Ionas 3. 5
p 1. Sam. 14. 6

q Iohn 18. 3

r 2. Cor. 11

haue no other Vniuerſitie but Hieruſalem, no
Schoole but Caluary, no pulpit but the Croſſe,
no letters but Chriſts wounds, no Commaes
but his laſhes, no Colons but his thornes, no
Periods but his nayles, and no Leſſon but
s *Chriſt Ieſus, and him crucified.* In this Schoole
we may learne by Chriſts nakednes, how to
cloath vs, by his thorny crowne to adorn vs,
by his x gall and vinegar to diet vs, by his
y praying for his murderers to reuenge vs, by
his z hanging on the Croſſe to repoſe vs, by his
painfull and bitter a death to eſteeme the plea-
ſures of this life; briefly, by his life and death,
we may learne how to behaue our ſelues in all
troubles and afflictions. *See lib. 2. Chap. 4 Sect.*
4. Many gape for Chriſts b kingdome, but
hate his c Croſſe, breathing after proſperitie;
but abhorring aduerſitie, and lothe to enter in
at the d ſtraight gate. Many would reioyce
with Chriſt, but e none will ſuſtaine his afflic-
tions. Euery man would eate f bread with
him, but few will taſte of his g cuppe. Finally,
many would loue him while h proſperitie doth
laſt, and while they may receiue any i comfort
at his hands: But who is he that will follow
and embrace the ſhame of his k Croſſe? Many
loue to wallow in their own luſts, hating cor-
rection and reformation of their lewd behe-
uiour, who when they feele the weight of the
rod, are ready to l deny and to open their ſa-
crilegious mouthes euen againſt the Almigh-
tie,

s 1. Cor. 2. 2
t Ioh. 19. 23.
u Mar. 15. 17.
x Ioh. 19. 29
y Luk. 23. 34
z Ioh 19. 18
a Mar. 15. 37
b Mat. 19. 16
c Mat. 12. 22
d Mat. 7. 13
e Mat. 10. 35
mat. 26. 56.
f Ioh. 6. 26.
g Luk 22. 57
h Mat. 10. 37
i Ioh 6. 14, 15
k Galat. 3. 13
l Gen. 4. 13.

tie, not knowing in the meane time, or rather not beleeuing, that the Holighoſt accounteth them happy & bleſſed, who ſuffer the triall of
m Iam.1.12. the Lord patiently: m *Bleſſed is the man that indureth temptation, for when he is tried, he ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.* But they that loue the
n 1.Pet.2.21. Lord Ieſus vnfainedly, n followe his ſteppes, and leane to him, as well in aduerſity, ſorrow, and miſerie, as in the time of proſperitie: for
o 1.Co.13.5 this o *loue ſeeketh not her owne things:* and they who ſeeke for pleaſure, eaſe, and reſt; who followe Chriſt in proſperitie, but leaue and flie from him in aduerſitie, may well bee termed
p Heb.12.8. p Baſtards and q Hirelings, ſuch as loue themq Iohn 10.12,13 ſelues, and their owne filthy riches, & beaſtly
r Iob.12.4,5 ſ Mat.13.21 luſts better than they do Chriſt. Theſe men
luke 8.13 when they ſ feele any ſmart of affliction, doe
t Gen.4.13 preſently t cry out, that it had bin beſt if they had neuer bin born, or elſe deſtroyed as ſoone as they were borne: a wicked ſaying, vnworthy to be heard in a Chriſtian mans mouth. No
v 1.Kirg.21 27,29 doubt but theſe impatient worldlings doudeſire the help and fauor of God, but it is onely
x Acts 8.24. becauſe of the extreamity which they ſuffer, they x deſire Gods fauor, becauſe they would eſcape his rod, and therfore theſe be their ordinary wiſhes; Oh that I were wel againe! O that I were rid of this paine! Oh that I were eaſed of my ſicknes or ſorrow! whereby it appeareth plainly, that, ſo they might haue their health,

health, and liue at their harts ease, they would set little by the help or fauor of God. Yea some of them are so far blinded in the pit of impatiency, that they sticke not to offer violent hands vnto themselues, and to shorten their owne liues, as did y Abimelech, z Saul, a Ahithophel, b Zimri, and c Iudas Iscariot, rather than by liuing they woulde be compelled to suffer any longer, some small sickenes or other calamitie, or abide the taunts of the opē world. I speake not this, because I allow of that vnsauory opinion of stoycall indolencie, or lacke of griefe; for there is no such cheerefulnes required of vs, as should take away all sense and feeling of griefe and bitternesse: for so there should be no d patience in the Saints suffering of the crosse of Christ, vnlesse they were both inwardly and outwardly vexed (*Which follie see refuted, lib. 2. Cha. 5. Sect. 17.*) but because the wicked, impatient of a little affliction, doe runne into such extremities.

y Iudg 9.54
z 1. Sam. 31. 4
a 2. Sam. 31. 32
b 1. Ki. 16. 18
c Matt. 27. 5
d Apo. 13, 10

How the godly behaue themselues in their sicknesses, and other calamities whatsoeuer.

Sect. II.

WHen the godly and sincere worshippers of God, do feele the sharpnesse of pouertie, the sting of infamie,

mie, the pain or diseases, or the horror of death; their corage a quaileth not, but rather b kicke all desperation aside; because they vnderstand that they must mãfully in faith c beare all sorts of crosses and euils: they find such sweetnesse in the fauour & grace of God, that for the desire they haue to the same, they are content, not only to be d depriued of all their worldly delights and earthly pleasures, but also to e suffer the rod of their heauenly father, and patiently to endure the weight of the Crosse laid on thē. As the natural child loueth his father intirely; and though his father beate him, yet he doth loue him neuertheless; so the childrē of God being f of a good nature, do loue God their father with g all their hart, with all their strength; and if he beate and correct them, yet they cease not to loue him still, & in loue they performe their obedience vnto him continually, saying with Iob, h *Though he slay me, yet will I trust in him*. And therefore they arme themselues with Patience and Hope. By Patience they i vanquish themselues and their affections, they ouercome all calamities, and stand stedfast with a quiet mind, and well disposed with a resolute heart to beare, and forbeare. Now their Hope vpholdeth christian Patience, which is k an assured expectation of those things which are truly and expressely promised of God, and beleeued of vs by faith. For there is a mutuall relation of Hope to

a 2. Sam. 16. 10. Iob 2. 10.
b Act. 16. 25 Ierem. 10. 19
c Act. 5. 41
d Psal. 119. 71
e Heb. 3. 6
f 2. Pet. 1. 4
g Mat. 22. 37
h Iob 13. 15
i Psa. 119. 71.
k Hebr. 3. 6. Iames 1. 6, 7 The difference betweene Faith and Hope. See cap. 7. Sect. 1

to Faith. Faith l beleeues that god saith truth, Hope m looketh for those things which faith hath beleeued: Faith n beleeueth that eternall life is through Christ our sauiour prepared for vs, and that o if wee suffer with him, we shall raigne with him; Hope p expecteth and patiently waiteth to receiue in due time the thing that god hath promised vnto vs; howsoeuer in the meane time it be tossed with aduersities: Hope vanisheth not away, though it seeth not what it hopeth for: It quaileth not, although things fall out cleane crosse and contrary.

q Abraham hoped that God would keepe his r promise with him, although he saw not the meanes. He hoped also he should possesse the promised lād, although as yet he inioyed s not one foot of it, but saw it inhabited of t mighty Nations. u Dauid hoped he should be king of Israel, and yet he was in continuall x danger of his life, by reason of the tyranny of Saul: and the faithfull, in a constant hope of their deliuery, lay all their sicknesses and troubles vpon the shoulder of patience, and say with Ieremy, *This y is my sorrow, and I will beare it.* They will not faint in aduersitie, for then their z strength were small; nor want comforte in trouble; for a *A good conscience is a continual feast.* They will not breake the Lords bondes, for then they were like the b heathen, but waite for his leasure, for c *Faith maketh no haste.*

l 1 Cor. 4. 3.
m Heb. 3. 6
n Iohn 3. 16.
o 2. Tim. 2. 12
p Rom. 4. 20 21

Hope is of things absent.

q Ro. 4. 20
r Gen. 12. 7
s Genes.
t Deut. 7. 1
u 1. Samu. 13 14
x 1. Sa. 19. 1. & 24 1, 2, 3.
y Iere. 10. 19
z Pro. 24. 10
a Pro. 15. 15.
b Psal. 2, 3
c Isa. 28. 16

That

That extremitie of paines should not cause vs to be impatient.

Sect. III.

Obiection.

Oh my sicknesse is grieuous, and my paines extreame! I can take no rest neyther day nor night, such is the rage and violence of my disease.

Answere.

a Mar. 61. 24 luke 9. 23

CHrist telleth his Disciples, a *If any man will follow me, let him forsake himselfe, and take vp his crosse and follow me.* Consider here, how mercifully the Lord deales with vs: He tels vs the worst first, he sheweth vs what we should trust vnto. First then, we must b follow him in his afflictions, and then we shall sit with him at his table. The manner of Gods proceedings, is to send good after euill, as hee made d light after darkenesse; to turne Iustice into Mercy, as he turned e water into wine. *Se Lib. 2. Cap. 3. Sect. 2.* We must go through a sea of troubles, before wee come to the hauen of rest. As the beasts were first killed, and then sacrificed, so must we be first killed, and then sacrificed.

b Mat. 16. 24

c Mar. 20. 21 marke 10. 37

d Gen. 1. 3

e Iohn 2. 9.

f Acts 14. 22

sacrificed. Sickneſſe and affliction is the knife of correction, to lop off the rotten twigges, to prune and dreſſe vs. It is the cords to bind the ranſome vnto the Altare; the chariot to carry our thoughts into heauen; the hammer which squareth the rough ſtones till they bee plaine, ſmoothe, and fitte for the temple; the meſſenger which is ſent to compell the to the banquet, which will not come being inuited. As the rodde maketh the ſcholler applie his booke; ſo vnder the croſſe we apply our ſelues vnto wiſedome. But (ſay you) the rod wherwith I am beaten, is ſharpe, and the paines intolerable. Surely *no chaſtiſing for the preſent ſeemeth to be ioyous, but grieuous; but afterward it bringeth the quiet fruit of righteouſnes, vnto them which are thereby exerciſed.* Beholde, h *Chriſt ſuffered, leauing you an example that you ſhould follow his ſteppes.* i Others of Gods Saints alſo ſuffered great torments, troubles, temptations, & grieuous afflictions, who k *were tried by mockings and ſcourgings, by bonds and impriſonment: l they were ſtoned, thy were hewen aſunder, they were tempted, they were ſlaine with the ſword, they wandred vp and downe in ſheepe skinnes, &c. being deſtitute, afflicted, and tormented.* What is it that you ſuffer being compared with their torments and triall? *See lib. 2. chap. 5. Sect. 14 & 15.* Be patient then, call into mind ſuch as haue indured greater & more grieuous paines then you, and ſo ſhall your griefe ſeeme leſſe vnto

The affliction of the godly what it is.

g Heb. 12, 11

h 1. Pet. 2, 21 hebr. 12. 2.

i Hebr. 6. 12

k Heb. 11. 36.

l Ibid. 37

vnto you. To be altogether without sickness, trouble, or some crosse, looke m not for while you liue in this vale. Looke not for ease and quietnes vppon the earth, nor among men, but in God alone, for whose sake you must suffer all things, euen n *tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sworde.* Wherefore once againe bee strong, courage your selfe, and confirme your imbecility with the sweet promises of the Lord, who o *is faithful, and wil not suffer you to be tempted, aboue that ye shalbe able, but will euen giue the issue with the temptation, that you may be able to beare it.* The Lord will come shortly, and giue you a great reward, and will p wipe away all teares from your eies. *See lib.2.chap.5. Sect. 14.*

m Iob 7.1.

n Rom.8.35

o 1.Cori.10.13

p Reu.7.17 ibid.21.4.

That no man may assuage his griefe by laying violent hands on himselfe.

Sect. IIII.

Obiection.

OH, but it hath tormented me thus long, and it is like to continue longer then I can beare it. I am, as it were, a marke set vppe to shoote at: Well may I say

say with the Prophet. Mine eye, my soule, & my body are consumed with griefe; my life is wasted with heauines, and my yeeres with mourning, my strength faileth for my paine, and my bones are consumed. I am a reproach among all mine enemies, but especially among my neighbours; and a feare to mine acquaintance. *O heauie and hard saying,* Take vp thy crosse and follow me. Psal. 31.10 19 Mat. 16.24

Answere.

YEA but this is much heauier and harder: a *Depart from me ye cursed, into euerlasting fire, which is prepared for the diuell and his angells.* They which follow Christ in taking vp their crosse in this world, haue no cause to dread the sentence of eternall damnation in the world to come: For b *if we suffer with him, we shall raigne with him.* c *Surely he shall neuer be moued, but the righteous shall be had in euerlasting remembrance; his horne shall be exalted with glory.* As it is pleasant and praise-worthy vnto men, to haue their children resemble them; to haue in their of-spring expressed the future image of a Mat. 25.41. b 2. tim. 2.12 c Psal. 112.6 9

Note.

their owne fauour; to doom Christ delight to see his diuine prowesse & generosity set forth in his childrens actes and practises, especially to see in vs the skarres, wennes and warts of his vexation and paines; which, the more they deface vs in outward shew, the more they do beautifie vs in soule, and the more vgly they make vs in the prepostrous iudgement and mistaking of mans eie, the more amiable and glorious they render vs in the sight of God. As the scarre of a wound in the childes face, which he hath suffered in his fathers quarrell, though it disfigure his fauor, is a more edging whetstone of fatherly affection in the Parent, then if it were absent, because it yeeldeth a perpetuall testimonie of a duetiful and louing child; So God, more desirous to haue vs affectionate, then fortunate children, delighteth more in our patient sufferings, sicknesses, and afflictions for his sake, which are assurãces of our loue towards him, then to see vs swimme in his temporall gifts. Hee praiseth more the d Niniuites in sackecloth, and e Iob in the ashes, then either of them in all their pomp, and glory of their riches, wherfore then should we crie, f *Death is in the pot*, seeing Christ Iesus our Prophet hath seasoned it, not with a little flower or meale, but with his owne bloud? He hath broke the ice, he hath g sanctified our afflictions, hee hath sweetened all our paines with the excesse of his vnspeakeable loue: He hath

d Ion. 4.11.
e Iob 2.8.
f 2 King. 4 40
g Gala 3.13 14

hath giuen vs such a president and h example in suffering for vs, as it must needs seeme litle, whatsoeuer we suffer for him. Let vs not bee dismaied therfore with our crosse & affliction; let not the extreamitie of the paynes, the sharpnesse of our miseries, nor the continuance of our sicknesse daunt our courage: wee are not i better then our maister, who suffered far more then we must; nor wiser then god himselfe, by whose k prouidence, this affliction fell into our share. Yet you say, your paine is like to continue longer then you shalbe able to beare it. But how can you remoue it from you? Will you offer violent hands vnto your selfe? Will you cut asunder that which God hath ioyned, as did l Achithophel, m Saul, n Iudas and Pilate? Thinke you to gette ease by shortning your owne life? Nay, so far shall you be from finding of any ease or rest, that by so doing, these your temporall (or rather momentanie) afflictions, shall be turned into euerlasting tormentes, in the vnquenchable flames of hell fire. Man was not borne of his owne pleasure, neither must he die at his own lust. It is written, o *Thou shalt not kill.* If wee may not kill another, much lesse may wee kill our selues. God will p require our bloud, yea at our owne handes, if wee be guiltie of such an vnnaturall murther. God hath made man after his owne image, and we must not deface

h 1. Pet. 1. 21

i Mat. 10. 24.

k Pro. 14. 31

Against selfe murder.

l 2 Sam. 31. 23

m 1. Sa. 31. 4.

n Act. 1. 18.

o Ex. 20. 13.

p Gen. 9. 5.

q Gen. 9. 6.

the image of God; which if we presume to do, we are guiltie of horrible murder. And to that you say, you are forsaken of your friends; Christ Iesus will neuer forsake you: r *Him that commeth vnto me*, (sayth he) *I neuer cast away*. s No man shall plucke you out of his hands.

r Io.6.37,39
s Ioh.10.28.

That our impatiencie doth prouoke God the more to punish vs.

Sect. V.

Obiection.

GOd forbid, I should make my selfe away; that was no part of my thoght but my meaning is, that my afflictions and paines be so great, so extreame, and so intollerable, that I cannot beare them patiently.

Answere.

NOt patiently? Alas, whom hurt you by your impatiency, but your owne soule? Can your impatiencie alter the will of God

God, or change his purpose? No verily; Yea, by your impatiency, you make your owne case worse, aswel by the inward griefe, which vexeth and tormenteth you, as also, because thereby you tempt and prouoke the Lord, and pull downe his wrath vpon you. As earthly Parents, when they perceiue their children to be brought in good order, subiection and obedience, by their correction, do then cease from beating of them: So our heauenly Father, when he seeth vs patient, and a humble in our affliction, is mooued to pittie, so as he turneth our troubles into kindnes and doing vs good; whereas on the contrary side, by our impatiencie and stubbornesse, he is compelled to lay more grieuous punishments vpon vs. Also as Kings and Captaines, do more gently entreate those enemies, that haue willingly yeelded themselues into their grace and fauour; then such as be taken captiues, by force of doubtfull fight: Euen so doth God deale more fauourably with those, who patiently humble themselues vnder his hand, and submit them vnto his corrections, then with such, who being ouer-mastered with sensualitie and pride of heart, doe continually prouoke him, and prepare themselues to hold out, and stil to rebell and resist his holy will. God would not haue vs perish with the wicked, and therefore he b chastiseth in vs, whatsoeuer he seeth amisse, euen in this world; so that his rods and

The effect of Impatiencie.

a Num. 21. 7

b 1. Cor. 11. 30, 32

corrections are teſtimonies, that he accounteth vs his lawful children, and not baſtards.
c Hebr. 12. We ſee, if two children ſtriue together, & if a man comming by, take one of them, & beate him, leauing the other, wee will iudge ſtraitway, that this man is the father of that childe he corrected, and that the other appertained not vnto him. And this is it that the Apoſtle
d 1, Pet. 4 17 Peter meaneth, when he ſaieth, that d iudgement beginneth at the houſe of God; ſhewing that they are his children & houſhold ſeruants, which are afflicted in this life. Wherefore, if Carpenters ſtrike with their hatchets vpon peeces of timber, to ſmoothe and plaine them: If Maſons polliſh the ſtones with the ſtrokes of an hammer; wee gather, that they would employ them to ſome building: euen ſo, if God lift vpon vs his hatchets and hammers of tribulation, let vs aſſure our ſelues, that he hath choſen vs, to put vs in the building of his holy
e 1, Cor. 3, 9 e Temple; & ſo, that we are his deare and welbeloued children. Let vs ſuffer our ſelues to be guided by him, that is infinitly
f Pſal 147. 5 f wiſer then wee, and
g Iohn 3, 16 g loueth vs better then we loue our ſelues. As in running a race, the agilitie & goodnes of the horſe is known; the ſtrength and courage of the man in the combate, the ſauour and qualitie of many drugges, in rubbing, bruiſing, or caſting them into the fire, as wee doe incenſe, the ſtarres which appeare not by day, ſhine in the night;

So

So the faith, the zeale, the constancie, the patience, & other vertues which God communicateth to his Elect, which are hid in prosperitie, doe manifest themselues in afflictions. And therefore the Apostle saith, h *I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake, for when I am weake, then am I strong.* Nowe the Lorde woulde make knowne your patience, your faith, and other vertues, and will you, kicking against the pricke, complaine of your extreame handling? Surely if you do so, you are i vnworthy the least of Gods comfortes: yet hath not God so dealt with you, he giues you not what you haue deserued; nay, he leaueth you not without comfort, he will not that his k workes should perish; wherefore you must thinke that he dealeth with you, according to his infinite mercy, as a most gracious and louing father; who will not that you shoulde l perish with the wicked, m humbling you therfore to make you a worthy Citizen of his heauenly kingdome. To conclude, when you say the Lordes prayer, you say, n *Thy will be done.* Nowe the Lordes will is done towards you, and will you shew your selfe rebellious and disobedient vnto his will? So your heart denieth that which your mouth vttereth, and saith vnto you in your eare; Ah hypocrite, if thou mightest chuse, thou haddest rather that thy will might be doone, then that the will of

h 2.Cor.12.10

i 1.Cor.15.9

k Eze.33.11

l 1.Corin.11.30.31

m Heb.12.6

n Mat.6.10.

o 1.Pet.5.6 God should be done. o *Humble your selfe therefore vnder the mighty hand of God, that he may exalt you in due time.* p *There hath no tentation taken you, but such as appertaineth to man, and God is faithfull, which will not suffer you to be tempted aboue that ye be able, but will euen giue the issue with the tentation, that yee may be able to beare it.* q *By your patience possesse your soules* saith Christ.

p 1.Cor. 10. 13

q Luk.21.19

Testimonies out of the holy scriptures exhorting vnto Patience.

Sect. VI.

Pro.16.32 SAlomon, *He that ruleth his owne mind, is better then he that winneth a cittie.*

Pro.20.22 *Waite vpon the Lord, and he shall saue thee.*

Esay 28.16 Isaiah, *Thus saith the Lorde God, Behold I lay in Sion a stone, a tried stone, a pretious corner stone, a sure foundation. He that beleeueth shall not make haste.*

Esay 30.18 *Yet therefore wil the Lord waite, that he may*

may haue mercy vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord is God of iudgement; blessed are all they that waite vpon him.

Ieremiah, *It is good both to trust and to waite for the saluation of the Lord.* Lamen. 3.26.

Iesus Christ, *Resist not euill, but whosoeuer shall smite thee on the right cheeke, turne to him the other also. And if any man will sue thee at the law, and take away thy coate, let him take thy cloke also. And whosoeuer wil compel thee to go with him a mile, goe with him twaine.* Math. 5.39 luke 6.29 Mat. 5.40. 41

But that which fell on good ground are they which with an honest and good heart heare the word and keep it, & bring forth fruite with patience. Luke 8.15

By your patience possesse your soules. Luke 21.19

Paul, *Wee reioyce in tribulations, knowing that tribulation bringeth forth patience: and patience experience, and experience hope: and hope maketh not ashamed.* Rom. 5. 3. 4 5

Reioycing in hope, patient in tribulation, and Rom. 12.12

and continuing in prayer.

2. Corin. 6.4. In all things we must approue our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses.

Galat 6.9 Let vs not be weary of well doing, for in due time we shall reape, if we faint not.

2. Thess. 1.4 Wee our selues reioyce of you in the churches of God, because of your patience, and faith in all your persecutions, and tri-

5 bulations that ye suffer: which is a token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, the which ye also suffer.

Hebr. 10. 36 Ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promise.

Heb. 12. 1 Cast awaie euerie thing that presseth downe, and the sin that hangeth so fast on, let vs run with patience the race that is set before vs, &c. Reade out this twelfth Chapter.

Iames 1.3 Iames, Knowing that the trying of faith bringeth forth patience. Be patient

Iames 5.7 therefore brethren vnto the comming of our Lord. Be ye also patient therefore, and settle

settle your hearts, for the comming of our Lord draweth neere.

Peter, *Gird vp the loyns of your mind, be sober, and trust perfectly on the grace, that is brought vnto you by the Reuelation of Iesus Christ.* 1.Pet.1.13.

For hereunto are you called, for Christ also suffered for vs, leauing vs an example that we should follow his steps. 1.Pet.2 21

Humble your selues therefore vnder the mighty hand of God, that he may exalt you in due time. 2.Pet.5.6.

And with knowledge, temperance, and with temperance, patience, and with patience, godlinesse: for if these things be among you, and abound, they will make you that ye shall neyther be idle, nor vnfruitfull in the knowledge of our Lord Iesus Christ. 2.Pet.1.6. 8

Iohn, *Dearely beloued, now are we sonnes of GOD, but yet it doth not appeare what we shall be: and we know, that when hee shall appeare, wee shall be like him, for wee shall see him as hee is.* 1.Iohn 3.2

Here

Apoc.14,12. *Here is the patience of the Saints, here are they that keepe the commandements of God, and faith of Iesus.*

CHAP. VII.

Of the third cause that makes a worldly man to feare death, which is the want of Faith and Hope. And the remedy against the same.

That Faith is grounded vpon the faithfull promise of Almightie God, and of the excellent effects of the same.

Sect. I.

a Ioh. 16.20 VErely verely, a *I say vnto you* (saith Christ) *that yee shal weepe and lament, and the world shall reioyce; and ye shal sorrow, but your sorrow shalbe turned into ioy.* Who would not hasten

haſten to ioy, and who would not with to want ſorrow? b *I will ſee you againe, and your hearts ſhall reioyce, and your ioy ſhall no man take from you.* Wherefore ſeeing to ſee Chriſt, is to reioyce, and ſeeing we can haue no perfect ioy vntill we ſee Chriſt; what blindnes and blockiſhneſſe, yea, what madneſſe is it, to loue affliction, and to be ſo much addicted vnto miſery and worldly teares; and not rather to haſten to that ioy that ſhal neuer be taken from vs? yet this commeth to paſſe, becauſe we wãt Faith and Hope, becauſe we beleeue not thoſe things to be true, which God promiſeth, thereby making God c (who cannot lie) to be falſe and d a lier, like our ſelues. If a graue, laudable, and honeſt man, ſhould promiſe vs any thing, ſtraitway we ſhould beleeue him, neither would we think our ſelues to be deceiued by him, who we know, would ſtand to his tackles and performe his promiſes. Now God ſpeaketh to vs, and dare we (faithleſſe wretches) with an infidel-like and vnconſtant mind, doubt of the performance and trueth of his promiſes? e *God forbid, yea let God be true, al men a liar.* So then, God promiſeth vs (whē we depart this life) immortalitie and eternitie: and wil we doubt of it? This is to be altogether ignorant of God, this is to offend Chriſt the Lord and Maiſter of al beleeuers, with the ſin of incredulity; and this is, being in the church, and in the houſe of faith, to forſake the church and

b 22

c 1. Tim. 2.
d 1, Ioh. 5. 10

e Rom. 3. 4

and to deny the Faith. Well was the Prophet affected, who saith: f *As the Hart brayeth after the riuers of water, so panteth my soule after thee, O God.* g *My soule thirsteth for God, euen for the liuing God: when shal I come and appear before the presence of God?* h *Whom haue I in heauen but thee? & I haue desired none in the earth with thee.* i *My flesh faileth, and mine hart also, but God is the strength of mine heart, & my portion for euer.* And therefore in full assurance and perswasion of the loue of God towards him, & of the truth of his promises, he breaketh out in admiration, saying: k *Thou wilt shew me the path of life, in thy presence is the fulnes of ioie, and at thy right hand there are pleasures for euermore.* l *I will behold thy face in righteousnesse, and when I awake I shall be satisfied with thine image.* How far are we frō this holy affection, from this christian confidence, & godly ioy? And all, because we haue neither Faith, nor Hope. m By faith we are saued. n By Faith we are iustified. o By faith we are regenerated. p By faith we saue our soules. q By faith wee haue accesse vnto this grace wherein we stand. r By faith we call God our Father. By faith wee receiue those blessings which God bestoweth vpon vs in the Gospel. s By faith we receiue Christ. By faith we make the merites of Christ to become our own merites. t By faith we receiue the promise of the holyghost. u By faith we rise again with Christ By faith euery man is assured of his owne election

f Psal. 42.1
g 2
h Psa. 73.25
i 26
k Psa. 16,11
l Psal. 17.15.
m Eph. 2.8.
n Hab. 2.4. rom. 1.17. galat. 2.20.
o Acts 15.9
p Hebr. 10. 38, 39
q Rom. 5.2.
r Ephes. 3.12 hebr. 10.22
s Eph. 3.17
t Gala. 3.14
v Col. 2.12

ction.* By faith we are vnited vnto Christ. By faith we are the members of Christ. x By faith Christ dwelleth in our harts. By faith we eate the body of Christ, and drinke his bloud. y By faith we resist the deuill. z By faith we are the sonnes of God. a By faith the word of God is made profitable vnto vs. b By faith God ioyneth vs vnto himselfe. c By faith we stand. d By faith we get our selues a good degree in professing the Gospel of Christ. e By faith we haue ioy. f By faith we see inuisibl things. g By faith we ouercome the world. h By faith we obtaine also corporal benefites. i By faith are the gifts of God sanctified vnto vs. k For their faith wer our fathers the Patriarkes, &c. commended. Our faith profiteth the posterities, as did the faith of Abraham; the faith of them that pray for the sanctification of infants that are baptised, for the conuersiō of sinners, for help vnto the sicke, & vnto the afflicted with any miserie, shall not want his effect. Finally, Faith obtaineth earthly blessings and benefites vnto the wicked, as the faith of Elijah obtained rain for wicked Achab and other infidels. How thē can we want faith, without which we are neither regenerated, iustified, nor saued? m *with out faith it is impossible to please God.* Out of Faith issues Hope; which is a present feeling of the thing we long for; and this nourisheth and preserues faith to withstand any resistance, & to reuince any opposition that shal be against

* Col.2.7.
x Eph.3.17
y 1.Pet.5 8, 9
z Gal.3 26
a Hebr.4 2
b Ose.2.20
c Ro.11.20 2.cor.1.24
d 1.tim.3.13
e Phil.1.25. actes 16. 34.
f Hebr.11.1.
g 1.Io.5 4,5.
h Mat. 8.10. mat.9.22 mat.15.18 dan.6.24.
i Luk.17.19
k Hebr.11
l Iames 5.15
m Heb. 11.6

Hope, what it is.

The affinitie of hope with faith, see cha. 6, Sect. 2.

vs. Hope cannot be seperated from faith, yea, such as our Faith is, such is our Hope. If we haue no Faith, we haue no Hope, and a wauering faith, maketh a blind hope; if our faith be firme, so will our hope be. Faith is an assurance of the loue of God in Christ: hope is a constãt apprehension and feeling of the ioy and glory, which by that loue shall be giuen vnto vs. If we be assured that God loueth vs, which proceedes of faith, so are we also assured that god wil saue & glorify vs, which cõmeth of hope. O then let vs hold fast n *the confidence and reioicing of our hope vnto the end.* o *For he that wauereth is like a waue of the sea, tosst of the wind and caried away.* p *Neither let that man* (saith Iames) *thinke that he shall receiue any thing of the Lord.* Let vs not, like hyrelings and prentises, score vp our yeeres, looking for freedome, as being wearie to serue the Lorde, in suffering any thing any longer. Let vs be wise-hearted, & in the qasiurance of our hope, trample death & damnation vnder our feet, let vs stil crie, r *Euen so, come Lord Iesus.* It is reported of the swannes, that they die singing, and we like swans in the assurance and liuely confidence of the fauour & mercies of God, should prepare our selues to die, reioycing and singing.

n Heb. 3, 6
o Iames 1, 6
p Iames 1. 7
q Heb. 6. 11.
r Apo. 22. 20

Reme-

Remedies against the weaknesse of Faith.

Sect. 11.

THe Lord like a most bountifull & magnificent King, will be angry if any man will aske a smal thing at his hands, because (such is his magnificence) he had rather giue things of great worth then of smal value, his goodnesse is infinite, he a *loueth al the things that are, & hateth none of them that he hath made: b he loueth the soules of men.* Wherupon it commeth to passe, that we can no sooner wish for eternal life and true felicity, but he is as ready (yea, and much readier then a man can wish) to giue and bestow the same vpon vs. Why then should we mistrust our saluation, or doubt of the sweet promises of God in Christ reuealed in his holy word? That we might be happy, he created vs of nothing, and being lost, he restored vs to life by the death of his best beloued, and only begotten Son: and being redeemed (c *not with corruptible things as siluer & gold,* d *but with the precious bloud of Christ, as of a lamb vndefiled and without spot:*) he made vs e heires, by the law of adoption of the kingdom of heauen: yea, fellow-heires with Christ Iesus. And

a Wis. 11.21

b Wis. 11.23

c 1. Pet. 1.18
d 19
1 cor. 6.20.
1. cor. 7.23
heb. 9 14
1. ioh. 1.7
reu. 1.5.
e Tit. 3.5,6,
7. galat. 4.7.
rom. 8.17.

this so great a benifit, which now by our hope we possesse, if we f striue manfully and gfight a good fight, we shal shortly possesse indeede, and receiue a crowne of righteousnesse which the Lord will giue vs, for so he saith, h *Be thou faithfull vnto the death, & I will giue thee the crown of life.* Furthermore, if Christ Iesus our sauior hath sought for vs with so great study and indeuor, while as yet we were his i enimies, and fled from him; if hee bought vs for so great a price, to the end wee should not loose eternall life, when wee were quite lost; how much more will he now make vs partakers of that felicity which we desire for, and breathe after so much? If the chased Hart, to auoyde the greedy hounds, flieth oftentimes to the Hunters protection, and though pursued by him, yet, by nature, hath affiance in his mercy: If one enemy somtimes findeth friendship at an other enemies hand, where hee least looked for it: why should a duetifull childe feare, or doubt to goe to his louing father, a penitent soule to his sweet Sauior, an obedient member to be ioyned to his Head? If he came into this world to redeeme vs, why should we doubt but at our death he will receiue vs? He that accepteth his enemies, will hee reiect his friends? & he that bought vs so deare, wil he refuse his penyworth? If he affect our company so much vpon earth, that he said, *My delight is to be among the children of men*; hath he now so

f Luk. 13. 23
g 1. Tim. 6. 12. 2. Tim. 4. 7
h Reu. 2. 10.
i Rom. 5. 10.

so forgotten his olde loue, as not to admitte vs to his company in heauen. He came into this world to purchase vs an inheritance, and hee went hence to prepare it for vs, and when we are to enter into possession, wil he exclude vs? can he that hath bin our guide and guardian, al the way, forsake, and shake vs off in the end of our iourney? No, no, *The eies of the Lord are vpon those that feare him, that he may deliuer their soules from death.* Let vs remember his trueth, in promising, his loue, in adopting, and his power, in performing; and our feare of death wil soone bee altered with the desire of the same. He came to open heauen gates, and what did he meane, but that wee should enter in? Hee came into the earth, to inuite vs vnto him; and why departed he from earth, but to haue vs follow him? Finally, he is easily found where he is carefully sought, and is most ready to crowne the victorious conqueror. Let vs call to minde his sweete and comfortable promises. k *I am that good sheepheard, I my sheep heare my voyce, and I know them, and they followe mee.* m *And I giue vnto them eternall life, and they shall neuer perish, neither shal any plucke them out of mine hand.*

k Ioh. 10. 11
l 27
m 28

That though a man presently feeleth not the peace of conscience, nor hath a liuely apprehension, that he is the child of God, yet he may haue true Faith.

Sect. III.

Obiection.

Alas, I haue no fayth at all, I am not assured that I am the childe of God. My conscience hath no rest, I feele no grace of the Holy ghost in me, nor any true tokens of Faith: I haue a liuely sense of the rebellion of my heart, and of my lewd conuersation, God cannot wincke at sinners, except he should be vniust; and surely by this my incredulitie, I wholy renounce and reiect the grace of God. How then shall I stand before the face of God? How shall I stand before the tribunal seat of Christ Iesus? Oh vnhappy death then, that leaueth me in this perplexitie!

An-

Answere.

GOD is not onely a a Lord, and a iust b Iudge, but also a louing and most mercifull Father; Your Faith is onely weak, you are not vnfaithfull; and great is the difference, betweene vnfaithfulnesse, and weaknes of faith. The vnfaithfull man c careth not for his saluation; he d reiecteth the grace of God; or else reiecting the saluation which is in Iesus Christ alone, seeketh saluation e otherwhere. But the faithfull man, f desireth and longeth for saluation; he acknowledgeth no other, but that which is in g Christ Iesus only: he seeketh it in him, and would faine be assured thereof. What though you feele not that peace and ioy, in the holy Ghost, so manifestly, as faith at last bringeth forth the same? Was not this the complaint of h Dauid? Yea, of Christ himselfe; i *My God, my God, why hast thou forsaken me?* Whereby it is manifest, that they were without the apprehension and feeling of fauour and ioy. Content your selfe with this then; if you desire to haue the feeling of the assurance, that you are the child of God; if you pray vnto God, that you may attaine the same; euen this k desire and prayer, are vndoubted testimonies, that the spirit of God is in you, and that you haue faith already, though it be but weake and feeble. For

a Psal. 68. 4
b Psal. 36. 1
The difference betweene vnfaithfulnesse and weaknes of Faith.
c Psalme 2. 3
d Rom. 2. 4.
e Luk. 18. 11 rom. 9. 32.
f Psa. 42. 1, 2
g Actes 4. 12
h Psal. 22. 1
i Mat. 27. 46
k Gen. 20. 2 to 18. gen 22 16, 18. 2. sam 11. 15. 2 sam. 12. 9. 1. ki. 21. 10, 19 rom 9 16. 2. cor. 3. 5. phil. 1. 6. phil. 2. 13.

this desire is not a fruit of the flesh, but of the
l Phil.2.13 l spirite, which m dwelleth in you. And this
m 1.Io.3 24. 1.cor.3 16 prayer also is the work of the holy ghost, who
n Rom.8.26 prayeth for vs, and in vs, with groanes and n *sighes, which cannot be expressed.* As a woman
that feeleth the moouings of a childe in her
wombe, though they be but small and weake,
is assured that she is with child: So, if we haue
these good motions and desires, let vs not
o Phil.2.13. 2.cor.3.5. doubt, but that we haue the o holy Spirite of
p 1.Cor.12 God dwelling in vs, (who is the p author of
3.4 them) and consequently, that wee haue also
The combate of the flesh and the spirit is a token of faith. faith. Furthermore, if you delight not in these
infirmities, in your doubts, feares, mistrusts, to
nourish them, but are q sorrowfull for them,
and resist them to your vttermost power: then
q Luke 17.5 is there a r battell within your members, be-
r Rom.7.23. tweene the spirit and the flesh, betweene faith
and mistrust. So that you may be assured,
there is faith in you, but assailed with doubts,
and that the spirit fighteth against mistrust, &
laboureth to ouercome it. And that these
s Ephes.6.16 doubts, incredulities, and mistrustings, are the
fiery s dartes, which Satan throweth against
your faith; which warding off the blowes as
a buckler, will at last, thrust them backe,
and quench them alto-
gether.

That

That God doth oftentimes suffer his children to bee in a maner desperate, and yet raiseth them vp againe: and how we may know if we haue any faith.

Sect. IIII.

Obiection.

Oh, but there was neuer none of the children of God in this case, euen quite destitute of the feeling of that sweete ioy, the peace of Conscience, passing all vnderstanding, wherein I am, if Gods purpose were not, to condemne me, I perswade my selfe, he would neuer lay this crosse vpon me. What is this want of feeling, this dulnesse of spirit, these terrours of the minde, but sure arguments and signes of vnfaithfulnesse, & incredulitie, and euen the very beginnings, and certaine flashings of hell fire?

Answere.

MAke not your state worse than it is, I pray God open your eyes, that you may see, that they that are with you,

a 2.King.6. 17 are moe, then they that be against you, as Elisha prayed for his seruant. Was not Dauid assaulted with great feares and doubts, with mistrust, and dulnesse of spirit? What else meaneth hee, by the sore and grieuous complaint that he maketh, where he saith; b *will the Lord absent himself for euer? and will he shew no more fauour?* c *Is his mercy cleane gone for euer? doth his promise fayle for euermore?* d *Hath God forgotten to be mercifull? hath he shut vp his tender mercie in displeasure?* Wherevpon, hee (as a desperate man) said; e *This my death.* Now thē, where was in Dauid the apprehension & feeling of his faith? and for all this, he had not quite lost it; yea, there was no mirror of faith better then in him. So all these complaints, were but the representation of feare and despaire assailing his faith, and fighting against it. Also, how weake and small was the faith of the Apostles, when they did f not vnderstand that Christ must die and rise againe? And when they were offended at Christ, and h forsooke him, so that Peter himselfe also renounced and denied him? Yet they were not altogether without faith, howbeit then it were very small. For Christ had reprehended them before, for the weakenesse of their faith, when he called them, not infidels, but k *fearefull*, and men *of little faith*, shewing, that they had some faith, though but a litle. Wherefore, if your faith be as weake as a bruised reed;

b Psal.77.7.

c 8

d 9

e 10

f Mat.17.23 luke 9.45

g Mat.26.31 mar.14.27

h Ioh.16.32 mat.24.50.

i Mat.26.70 mar.14.68

k Matt.8.26 mar.4.40 luke 8.25.

reed; and if it doth but smoke onely; yet haue a recourse vnto Christ, cast your selfe vpon him, and he will saue you, l *A brused reed shall he not breake, and the smoaking flaxe shall hee not quench*, as Esay sayeth: There are degrees in faith, for Paule saith; By the Gospell, m *the righteousnes of God is reeualed from faith to faith*, that is, from the weaker faith, to the stronger faith. Many of Gods children are like vnto the blinde man, whose eyes Christ opened, n *and asked him if he saw aught:* o *and hee looked vp, and said, I see men, for I see them walking like trees.* And when Christ p *made him looke again; he was restored to his sight, and saw euery man a far off cleareſy.* To conclude, as true and naturall fire is knowne by the flame and heat, which are the effects and operations of it, for where these are, there must needes be fire; And if the flame become weake, yet the heat shal suffice to assure vs, that it is naturall, and not a painted or counterfeit fire. So, if this fruit of your faith be weak, to feele peace in your conscience, yet if you feele the other effect of faith, which is a desire to the workes of the spirit, to walke in the obedience of God; this fruit of your faith, is to you, a sure and certaine testimonie, that it is in you, though it be but weake and feeble.

l Esay 42.3 mat. 22.20.

m Ro 1.17

n Mat. 8.23 o 24 p 25

The wil of any man is accounted by God for the deede it selfe, as appeareth Gen. 20 1.10 18. ge. 22.16 18. 2. sam. 11 15. 2 sam. 12 9. 1. king. 21. 10, 19.

That

That the least measure of Faith, that is, or can be, is effectuall to saluation.

Sect. V.

Obiection.

But what assuraunce and comfort of saluation, can such a faith, so weake, so feeble, and so small, giue me? The temptations wherewith I am assaulted, are strong and manifold, but my faith is weake and little. Alas, how can a little and weake faith resist such great and strong temptations? How can it quench these fiery dartes of Sathan, wherewith I am pearced and sore wounded? What comfort may I looke for by such a faith?

Answere.

EVen this comfort, the assurance of your adoption. For, so you haue but a one sparke of true faith, and the least measure of grace, that is, or can be, one that is effectuall to saluation. And you must consider, that

a Mat. 17. 20

to

to speake properly, it is not faith, but [b] Iesus Christ, which saueth vs; saying, in as much as [c] faith is the instrument, whereby we apprehend, and, as it were, the hand, whereby we take hold on Christ. As by the apple of our eye, though it be but little, we see a great mountaine; so by our faith, though little, we take and receiue whole Christ. A man that is in a close room, if he see the light of the Sunne shine through a little hole, yet he may assure himselfe that it shineth on the whole house: so if we see but a little beame of the Sunne of righteousnesse shine vpon vs, we may assure our selues, that the Sonne of life shineth vpon vs in his brightnesse, which manifestly declareth, that we are the children of God. Now then, as this ought greatly to comfort you, in the weakenesse of your faith; so ought it to be a sharp spurre, to inforce you to grow in faith, and dayly and hourely to pray with the Apostles, [d] *Lord increase our faith*: that so at length, you may feele so much the more cleerly, and liuely, the peace and ioy of your conscience, by the assurance, that you are the childe of God, you may the more strongly resist al temptations, and glorifie God.

b 1.Tim.1.15.mat.9.13.marke 2.17

c Ephe.3.17 gal.3.14.col.2.7.rom.5.2 heb.2.4.rom 1.17.galat.2 20.eph.3.12 hebr.10.22.

d Luke 17.5.

Testi-

Testimonies out of the word of God, concerning life euerlasting, vnto the which the faithful do com by death.

Sect. VI.

Psal.31.19 DAuid, *How great is thy goodnesse, which thou hast layde vp for them that feare thee, and done to them that trust in thee?*

Psal.36.8 *They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drink out of the riuer of thy pleasures.*

9 *For with thee is the wel of life, and in thy light shall we see light.*

Psalme 84.4 *Blessed are they that dwel in thine house, they will euer praise thee.*

Psal. 118.15 *The voyce of ioy and deliuerance shall be in the tabernacles of the righteous, saying, the right hand of the Lord hath done valiantly.*

Esay 35.10 esay 51.11 Isaiah, *The redeemed of the Lord shal returne, and come to Sion with praise: and euerlasting ioy shall be vpon their heads; they shall obtaine ioy and gladnesse, and sorrow and mourning shall flie away.*

They

They shall not be hungry, neither shall they be thirstie, neither shall the heate smite them, nor the Sunne; for he that hath compassion on them shal leade them, euen to the spring of waters shall he driue them. Esay 49.10

Ioy and gladnes shal be found in Tsion, praise and the voyce of singing. Esay 51.3

Violence shall no more be heard in thy land, neither desolation, nor destruction within thy borders: but thou shalt call saluation thy walles, and praise thy gates. Esay 60.18

Reade vnto the ende of this Chapter.

Thus saith the Lord: I wil create Ierusalem as a reioycing, & her people as a ioy. Esay 65.18

And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shal be no more heard in her, nor the voyce of crying. 19

Read the Chapter throughout.

As one whome his mother comforteth, so wil I comfort you, and ye shall be comforted in Ierusalem. Esay 66.13

And when you see this, your heart shal reioyce, and your bones shal flourish like an herb. 14

Ezechi-

Ezech. 34. 11 Ezechiel, *Thus saith the Lord God, behold, I will search my sheep, and seeke*
12 *them out. As a shepheard searcheth out his flocke when he hath bin among his sheepe, that are scattered, so will I seeke out my sheepe and will deliuer them out of all places, where they haue bin scattered in the*
13 *cloudy & darke day. And I will bring thē out from the people, and gather them from the countries, and will bring them to their owne land, and feed them vpon the mountains of Israel, by the riuers, and in all the*
14 *inhabited places of the countrie. I wil feed them in a good Pasture, and vpon the high mountaines of Israel shall their folde bee, there shall they lie in a good folde, and in fat pastures shal they feed vpon the mountaines of Israel.*

Mat. 25. 31 Iesus Christ, *When the Son of man commeth in his glory, and all the holy Angels with him, then shal he sit on the throne of his glory: And before him shalbe gathered all nations, and he shall seperate them*
32 *one from another, as a shepherd seperateth*
33 *the sheep from the goates. And he shall set the*

the sheep on his right hand, and the goates on the left: Then shal the King say to them on his right hand, Come yee blessed of my Father, take the inheritance of the Kingdom prepared for you from the foundation of the world. 34

In my fathers house are many dwelling places, if it were not so, I would haue told you: I go to prepare a place for you. And if I go to prepare a place for you, I wil come and receiue you vnto my selfe; that where I am, there ye may be also. Iohn 14.2. 3

Verely verely I say vnto you, that yee shal weep & lament, & the world shal reioyce; and ye shal sorrow, but your sorrow shal be turned into ioy. A woman when she trauelleth hath sorow, because her houre is come: but as soone as she is deliuered of the child, she remẽbreth no more her anguish, for ioy that a man is borne into the world. And ye now therefore are in sorow; but I wil see you againe, and your hearts shal reioyce, and your ioy shal no man take from you. Iohn 16. 20. 21 22

Paul, *The things which eie hath not seene* 1. Cor. 2. 9.

seene, neither eare hath heard, neither came into mans hart, are which God hath prepared for them that loue him.

2. Pet. 3. 13. Peter, *we looke for a new heauen, and a new earth, according to his promise, wherein dwelleth righteousnesse.*

Apoc. 21. 4 Iohn, *And God will wipe away all teares from their eies, and there shall be no more death, neither sorrow, neither crying, neither shall there bee any more paine, for the first things are passed: And he that sate vpon the throne said: behold I make al things new.*

Chap. VIII.

Of the 4. cause that maketh death fearfull to a worldly man; which is his guiltie conscience, and feare of Gods iudgements & punishments: And the remidies against the same.

That God is ready to forgiue our sins: and to receiue a repentāt Sinner into grace and fauour. *Sect.*

Sect. I.

AGainst this, and the like temptation, there is no better remedie, nor more effectuall, than an vpright, godly, and religious life, which consisteth in the obseruing & doing of Gods will. a Not the hearers, but the doers of the law shall be iustified. b *If any man keepe my worde* (saith Christ) *he shall not see death.* But because c *there is no man that sinneth not*; for d *who can say, I haue made my heart cleane, I am cleane from sinne?* e *if we say that we haue no sinne, we deceiue our selues, and there is no trueth in vs.* Therefore now it remaineth, that you repent, & be sory for your sinnes, whereby you haue transgressed the law of the Lord, offended his Maiestie, and prouoked his wrath; that nowe at last you forsake your olde wayes, and purpose to leade a godly life heereafter, if it shal please the Lord to raise you vp again; and lastly, that you lift vp your heart, and boldely approch vnto the heauenly throne, humbly confessing your offences, and with a sure and firm confidence, in the merites and passion of Iesus Christ, craue pardon for the same: For God is ready to receiue againe into grace and fauor, any penitent sinner. Yea, with faire words he allureth vs to come vnto him, and with sweet promises he prouoketh vs to repentance, f *As I*

a Rom.2.13
b Iohn 8.51
c 1.Ki.8.46. 2.chro.6 36 eccles.7.22
d Pro.20.9
e 1.Ioh.1.8.
f Ezc.33.10.

liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way, and liue. g *If wee acknowledge our sinnes, hee is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.* The beginning of saluation, is the acknowledging of our sins, and to require pardon of him, who freely forgiueth all sinnes, h *Come vnto me, all yee that are weary and laden, and I will ease you.* Christ being not requested, i lodged at the house of kZacheus the Publican, who l desired only to see him, as he passed by; affirming, that that same day m saluatiō was come into his house; to shew that Christ is more willing and ready to receue vs, thē we are to aske it at his hands: n *For the Sonne of man is come to seeke, and to saue that which was lost.* This then being true; And seeing in a thousand places of the o holy scriptures, it is witnessed, that to the penitent christian, all his sinnes and debts are forgiuen, by the meere mercy and grace of God, that they are couered and forgotten, that they are pardoned and remitted, that they are not imputed, but cast a far off and hidden: it followeth, there is no more the anger of God towardes you, (if you be penitent.) Why then shoulde you feare his iudgements, and the torments of hell fire? There is no death, where there is no sinne; for p *by sinne death entred into the worlde*, and q *the wages of sinne is death.* As righteousnesse is the seede of life, & the cause why God iustifieth

g 1. Ioh. 1. 9

h Mat. 11, 28

i Luke 19. 5
k 2
l 3
m 9

n 10 mat. 18. 11.

o Mat. 9. 12 13. luke 1. 74 pla 119. 12 &c.

p Rom. 5. 12

q Rom. 6. 23

iustifieth vs: So sinne is the seede of death, and the cause why God condemneth vs. Now euery seede bringeth foorth fruit according to his owne qualitie and kinde, as wheate bringeth foorth wheate, and so of all the rest. But where there is no seede sowne, what fruite is there to be hoped for? So, we hauing no sinne, ought not to feare, and stand in dread of the fruit thereof, eternall damnation, and so consequently, why should we feare the anger and iudgements of God?

That the faithfull ought not to feare damnation, forsomuch as they be the children of God.

Sect. II.

AS it is vaine and foolish, to feare sicknesses, when wee are most healthfull, and most ridiculous to feare pouertie, when we haue plenty and aboundance of all things: euen so is it meere folly, to feare the iudgements of God, when wee be not in danger to fall into them at all. There is no cause then why wee should be afraide to die, persuering constantly in the faith of Iesus Christ: For the nature of faith, as soone as it is receiued into the heart, is properly to encourage,

animate, and quicken the same. a *The iust shall liue by his faith*, saith the Prophet Habacucke. This faith caused the Prophet Dauid to say; b *Albeit I walke in the middest of the shadowe of death, yet will I not be afraid, for thou Lord art with me.* Yea, the Lord by the Prophet Hoseas declareth, that the faithfull shall haue God allied and ioyned to them. c *I will marry thee vnto me for euer, yea I will marry thee vnto me in righteousnes, and in iudgement, and in mercy, and in compassion:* d *I will marry thee vnto me in faithfulnesse.* e *He that loueth me* (saith Christ) *keepeth my word, and I, and my Father, will come and dwell with him.* Herevpon we are called, f *the Temples of the Holieghost.* Now then seeing g God is with vs, who can be against vs? Furthermore, God adopteth and reputeth vs for his owne children: h *You are the children of God by faith.* i Christ hath giuen power to all them which receiue him, and beleeue in his name, to bee *the Sonnes of God.* So, being the k children of God, we are also heires & fellow-heires with Iesus Christ; being children, wee are set free from sinne, death, cõdemnation, bondage, the rigour of the law, and all the forces of the diuell; being children, we are Christs brethren, and the boushold of God, and in Gods house death dwelleth not, but in the house of sathan. And to conclude, being the children of God, God is our father: But can a father hate his owne children? That were against nature. Where-

a Hab.2.4. rom.1.17.
b Psalme 22
c Hos.2.19.
d 20
e Ioh. 14.23
f 1.Cor.3.16 17.1.cor.6. 19.2.cor.6 16.
g Rom.8.31
h Gala.3.26
i 1.Ioh.1.12
k Rom.8.17 galat.4.7

Wherefore God loueth vs with a true and fatherly loue. The Apostle saith, l *God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs:* m *Much more then being nowe iustified by his blood, wee shalbe saued from wrath through him.* n *For if when we were enemies, we were reconciled to God by the death of his sonne, much more being reconciled, we shall be saued by his life.* What man is hee then, that considering these reasons, assureth not himselfe of the fauor of God, and remooueth not all feare, which he hath of Gods iudgements, and consequently of death?

l Rom. 5. 8

m 9

n 10

That the members of Christ ought not to feare death and damnation, because Christ their head hath vanquished and ouercome them already.

Sect. III.

WE are the a members of Christ, flesh of his flesh, and bone of his bones, yea one with him. christ ouercame death, and should we feare the same? He ouercame it, not onely for himselfe, but for vs also: He which hath ouercome death for vs, shall ouercome it also in vs; why then should wee feare his sting? Christ spoyled and vanquished

a 1. Corinc. 6. 16.

ſatan, that old ſerpent, the Prince and Lord of Death; and why ſhould we feare his power? Chriſt accompliſhed and fulfilled the Lawe; why then ſhould we feare the iudgements of God? Chriſt by his perfect obedience fulfilled his fathers will, appeaſed his wrath, ſatisfied his iuſtice, and aboliſhed the curſe of the law, which is death, according as it is ſaid, b*O death I will be thy death.* He died, that we might liue: he roſe againe that we might be iuſtified: So then he is our Paſtor, we neede not feare to be taken out of his hands. He is our Aduocate, we need not dread damnation. He is our mediator, we neede not feare the wrath of God. He is our light, we neede not feare darkneſſe. He is our ſhadow, we need not feare the heat of hel fire. He is our Iudge, we need not feare that ſentence ſhall bee denounced againſt vs. Wherefore, let vs caſt off al feare, and horror, of death, hell, and damnation, which not hauing any power ouer the head, cannot haue any ouer the members.

b 1. Cor. 15.

That

That the forgiuenes of sinnes is not a common benefit, as the secure and careles christian imagineth.

Sect. IIII.

Obiection.

Me thinkes it were needlesse for you to trouble your selfe so much about this point, for I feare not the iudgements of God, especially considering that my sins are forgiuen me: For where there is no sinne, there can be no condemnation (as you noted very wel before:) And that my sinnes are pardoned, I know right wel, considering it is but a common benefit, and therefore easily obtayned.

Answer.

TRue it is indeed, if our sinnes be pardoned, we shall not come into iudgement, a for hee is blessed that is eased of that burthen. But such is the sincerity & presumption of men in these dayes (who neuer knewe what sinne meant) that they esteeme little or nothing of the forgiuenesse of their sinnes, imagining it indeede (as you say) a common

a Psa. 32. 1, 2

benefite; and easily obtained: whereas, if they were prickt but a litle, with the feeling of the smart of their sinnes, they would esteeme of the pardon of them, as of the greatest treasure that can be; they would sell all they haue to buy it, and choose it before tenne thousand worldes. For without this blessing, man is more miserable, and more wretched, then the vilest creature that euer was, or can be. For when the bruite beastes die, there is an end of their miserie: but when men die, without the remission of their sins, there is the beginning of their woe, of their endlesse torments in that lake, which burneth with fire and brimstone, with Satan and his Angells; first in the soule onely, vntill the day of iudgement, and then, both in body and soule, for euer and euer. Oh (saith one) if a sinner damned in hell, did know, that hee had to suffer those tormentes there, no more thousands of yeeres, then there be sandes in the Sea, and grasse-pilles on the ground; or no more thousand millions of ages, then there be creatures in heauen & in earth, he would greatly reioice thereof; for he would comfort himselfe at the least, with this cogitation, that once yet the matter would haue an end. But now, this word NEVER, breakes his heart, when hee thinketh on it; and that after a hundred thousand millions of worldes there suffered, he hath as farre to his end, as he had the first day of his entrance into those torments.

How miserable Man is, without remission of his sinnes.

Damascene.

ments. Now then, if these things were well considered, & weighed in the ballance of reason, then should the drouzie Christian finde his state fearefull, & then would he acknowledge what, and how great a blessing is the Remission of sinnes.

What we must doe for the obtaining of the Remission of our sinnes.

Sect. V.

Obiection.

Alas, now I know my state is fearefull indeede, I feele the sting of sin wounding my conscience, and piercing my very soule. The law doth accuse and condemne me, the iust and seuere wrath of God is ready to take vengeance of me: Oh by what meanes, and how shall I procure pardon for my sinnes at Gods handes?

Answere.

THe Lorde [a] dealeth not with vs *after our sins*, neither doth he reward vs *according to our iniquities*. [b] *For as high as the heauen is aboue the earth, so great is his mercy towards them that feare him.* [c] *As farre as the East is from the West*

[a] Psa. 103. 10
[b] 11
[c] 12

West, so farre hath he remoued our sinnes from vs.
The onely meanes to procure the pardon of sinnes at the hands of God, is the death and
d Rom. 4. 25 passion of Christ: for d *Christ died for our sinnes.*
e 1. Iohn. 1. 7 e *The blood of Iesus Christ his Sonne, cleanseth vs*
f 1. Pet. 1. 18 *from all sinne.* f *We were redeemed with the precious*
blood of Christ, as of a lamb vndefiled, and without
g 1. Ki. 20. 32 *spot.* So then, as g Benhadad the king of Syria
when he was discomfited and ouercome by the king of Israel, by the counsell and perswasion of his seruants, who tolde him, that the kings of Israel were mercifull men; sent men cloathed in sackcloth, with ropes about their neckes, to intreate for peace and fauour: and when the king of Israel saw their submission he made couenant of peace with him. So seeing we, by our sinnes doe iustly deserue death, hell, and condemnation, it standeth vs vpon, to come into the presence of God, and to humble our selues before him, continually craving & intreating for the pardon of our sins, through the merites of Iesus Christ, and no doubt the Lord will graunt our request, and be at peace with vs; for the Lord our God is a most mercifull father.
h Psal. 32. 5 h Confesse and acknowledge your sinnes vnto the Lord, and hee will forgiue
i Esay 1. 18 you. Yea i *though your sinnes were as crimson, they*
shall be made white as snow, though they were red
k Rom. 8. 1 *like skarlet, they shall be as woll.* k *There is no con-*
demnation to them that are in Christ Iesus. And
that we should be sure of the pardon of our
sinnes

sinnes, whereof God giueth vs a dislike and true abhorring, the Lord would haue it an article of our faith, so that we should not be found christians, if we beleeued it not.

See lib. 2. Chap. 2. Sect. 4. & 5.

Testimonies out of the wod of God, concerning the forgiuenesse of sinnes, promised to all such, as cleauing fast to the merits of Christ onely, are truely penitent.

Sect. VI.

MOses, *I am the Lorde thy God shewing mercie vnto thousands, to them that loue me, and keepe my commandements.* Exo. 2. 2. 5, 6.

The Lord, the Lord strong, mercifull and gracious, slow to anger, and aboundant in goodnesse, and truth. Reseruing mercie for thousands, forgiuing iniquity & transgression, and sin, pardon our iniquitie and sin, and take vs for thine inheritance. Exod. 34. 6 7 9

Dauid,

Psal.25.10. Dauid, *All the pathes of the Lorde are mercy and truth vnto such as keep his couenant and his testimonies.*

Psal.32.10 *He that trusteth in the Lord, mercy shal compasse him.*

Psal.89.1 *I will sing the mercies of the Lord for euer: with my mouth will I declare thy trueth, from generation to generation.*

2 *For I said, Mercie shall be set vp for euer, thy trueth shalt thou stablish in the*

3 *very heauens. I haue made a couenant with my chosen, I haue sworne to Dauid*

4 *my seruant. Thy seede will I stablish for euer, and set vp thy throne from gene-*

30 *ration to generation. But if his children for-*

31 *sake my law, and walke not in my iudge-*

32 *ments: if they breake my statutes, and*

33 *keepe not my commaundements: Then wil I visit their transgression with the rod,*

34 *and their iniquitie with strokes. Yet my louing kindnesse will I not take from him, neither will I falsifie my truth. My couenant will I not breake, nor alter the thing that is gone out of my lips.*

Psa.103.13 *As a father hath compassion on his chil-*

children, so hath the Lord compassion on them that feare him.

With the Lord is mercy, and with him is great redemption. Psal. 130.7

The Lord is gratious and mercifull, slow to anger, and of great mercie. The Lord is good to all, and his mercies are ouer all his workes. The Lord vpholdeth al that fall, and lifteth vp all that are ready to fall. Psal. 145.8. 9 14

Hee healeth those that are broken in heart, and bindeth vp their sores. The Lord delighteth in them that feare him, and attend vpon his mercie. Psal. 147.3. 11

Isaiah, Though your sins were as crimsin, they shall be as white as snow: though they were as red as skarlet, they shal be as wooll. Esay 1.18.

Therefore will the Lord waite, that he may haue mercie on you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord is the God of Iudgement. Blessed are all they that waite for him. Esay 30.18.

I, euen I am he that putteth away thine iniqui- Esay 43.25

iniquities for mine owne sake, and will not remember thy sinnes.

Esay 44.22 Thou art my seruant, O Israel, forget me not: I haue put away thy transgressions like a clowd, and thy sinnes as a mist, turne vnto me, for I haue redeemed thee.

Esay 45.21. There is none other God besides me, a iust God and a Sauiour, there is none beside me. 22 Looke vnto me, and ye shall be saued: all the ends of the earth shall bee saued.

Reade the 53. Chap. of the sufferings of Christ, for your singular comfort.

Esay 54.9 This is vnto me as the waters of Noah, for as I haue sworne, that the waters of Noah should no more go ouer the earth, so haue I sworne, that I will not be angry 10 to thee, nor rebuke thee: For the mountaines shall remoone, and the hills shall fall downe, but my mercy shall not depart from thee, nether shal the conenant of my peace fall away, saith the Lord, that hath compassion on thee.

Esay 55.7. Let the wicked forsake his waies, and the

the vnrighteous his own imagination, and returne vnto the Lord: and hee will haue mercie vppon him, and to our God, for he is very ready to forgiue. For my thoughts are not as your thoughts, neither are your waies my waies, saith the Lord. For as the heauens are higher then the earth, so are my waies higher then your waies, and my thoughts aboue your thoughts. 8 9

Ieremiah, Turne thee again vnto me saith the Lord, and I wil not let my wrath fall vpon you, for I am mercifull, saith the Lord and will not alway keep mine anger. O ye disobedient children, returne, and I will heale your rebellions. Ierem. 3.1 12 22

If this nation against whom I haue pronounced, turne from their wickednes, I wil repent of the plague that I thought to bring vpon them. Ierem. 18.8.

I know the thoughts that I haue thought towards you, sayth the Lord, euen the thoghts of peace, and not of trouble, to giue you an end, and your hope: Then shall you cry vnto me, and ye shall go and pray vnto me, and I will heare you. Ierem. 29.11 11

Behold,

Ierem. 31. 31 *Behold, the day is come saith the Lord, that I will make a new couenant with the house of Israel, and with the house of Iudah.* 32 *I will put my law in their inward partes, and write it in their hearts, and wil be their God, and they shall be my people.* 34 *And they shall teach no more, euery man his neighbour, & euery man his brother, saying, Know the Lord: For they shall all know me, from the least of them vnto the greatest of them, saith the Lord: For I will forgiue their iniquitie, and will remember their sinnes no more.*

Ezech. 18. 21 Ezechiel, *If the wicked returne from his sinnes that he hath committed, and keepe al my statutes, and do that which is lawfull and right, he shall surely liue, and* 22 *not die. All his transgressions that he hath committed, they shall not be mentioned vnto him, but in his righteousnes that* 23 *he hath done, he shall liue. Haue I any desire that the wicked shall die, saith the Lord God? Or shall he not liue if hee returne* 27 *from his waies? When the wicked com-*

commeth away from his wickednesse that he hath committed, & doth that which is lawfull and right, he shall saue his soule aliue. Because he considereth, and turneth 28
away from his transgressions that he hath committed, he shal surely liue, and shal not die. Returne therefore, and cause others 30
to turne away from all your transgressions, so iniquitie shall not be your destruction. Cast away from you all your transgressi- 31
ons, whereby you haue transgressed, and make you a new heart, and a new spirit, for why will ye die, O house of Israel? For I desire not the death of him that dieth, saith the Lord God, cause therefore 32
one an other to returne, and liue ye.

You shall know that I am the Lord Ezec. 20. 44
whē I haue respect vnto you for my names sake, and not after your wicked wayes, nor according to your corrupt workes: O ye house of Israel, saith the Lord God.

As I liue, saith the Lord God, I de- Ezech. 33. 11
sire not the death of the wicked, but that the wicked turne from his way, and liue: Turne, turne from your euill wayes; for

why will ye die, O ye house of Israel?

Ose 6.6 Hosea, *I desire mercie and not sacrifice.*
Ose 11.9. *I wil not execute the fiercenesse of my wrath: I wil not returne to destroy Ephraim, for I am God, and not Man.*

Ioel 2.12, Ioel, *Now the Lord saith, turne you to me with al your hart, and with fasting,*
13 *and with weeping & with mourning. And rent your hearts and not your clothes, and turne vnto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindnes, and repenteth him of the euill.*

Ionah 4 2. Ionah, *I know that thou art a gracious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euill.*

Micah. 7.18 Micah, *Who is a God like vnto thee, that taketh away iniquitie, and passeth by*
19 *the transgression of the remnant of his heritage? he retaineth not his wrath for euer, because mercy pleaseth him. He wil turne again and haue compassion vpon vs, he wil subdue our iniquities, and cast off all their sinnes into the bottome of the sea.*

Zecha-

Zechariah, *Thus saith the Lord of hostes, Turne vnto me saith the Lord of hostes, and I will turne vnto you, saith the Lord of hostes.* Zechar. 1. 3

As I thought to punish you when your fathers prouoked me vnto wrath, saith the Lord of hostes, and repented not: So again I haue determined in these daies to doe well vnto Hierusalem, and to the house of Iudah, feare ye not. Zechar. 8. 14. 15

Malachi, *From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: returne vnto me, and I will returne vnto you, saith the Lord of hostes.* Malac. 3. 7

Hezechiah, *The Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.* 2. Chro. 30. 9

Iesus Christ, *All that the father giueth me shal come to me: and him that cometh to me, I cast not away. For I came from heauen, not to doe mine owne wil, but his will which hath sent me.* Iohn 6. 37. 38

And this is the Fathers will which hath 39

sent me, that of al which he hath giuen me, I should loose nothing, but should raise it vp at the last day.

Iohn 11.25 I am the resurrection and the life: he that believeth in me, though he were dead, yet shal he liue. And whosoeuer liueth and beleeueth in me, shal neuer die.

26

Actes 10.12 Peter, To him giue all the Prophets witnesse, that through his name al that beleeue in him, shal receiue remission of sins.

2.Pet.3.9. The Lord is patient towardes vs, and would haue no man to perish, but would al men to come to repentance.

Rom.10.12 Paul, There is no difference betweene the Iew and the Grecian: for he that is Lord ouer all, is rich vnto all that call on

13 him. For whosoeuer shal cal on the name of the Lord, shall be saued.

1.Tim.1.15 This is a true saying, and by al meanes worthy to be receiued, that Christ Iesus

1.Tim.2.4 came into the world to saue sinners. Who wil that al men shal be saued, and come to

6 the knowledge of the truth. Who gaue him selfe a ransome for all men.

1.Iohn 1.9 Iohn, If we acknowledge our sins, he

is

is faithfull and iust to forgiue our sins, and to cleanse vs from al vnrighteousnesse.

If any man sinne, we haue an Aduocate with the Father Iesus Christ the iust: And he is the reconciliation for our sinnes, and not for ours onely, but also for the sins of the whole world. 1. Iohn 2. 1. 2

The end of the first Booke.

THE SECOND Booke, of the Resolved Christian.

CHAP. I.

A Remedie for vnpenitent and obstinate Malefactors that by the Magistrate are adiudged to die.

That there is a God.

Sect. I.

TO go about to proue, that *there is a God*, would be deemed a labor worthy of laughter, being a thing known of it self, & perceiued of euery man by common sense (as if a man should take vpon him to enlightē the Sun with a candle; or to proue that the fire is hot,) were it not that our miserable and thrice wretched age hath hatcht those *a mockers*, who in denying a thing so certain, shew themselues vnworthy of all conference, as contenders against their owne knowledge and conscience.

a 2 Pet. 3, 3

Contra negantem principia non est disputandum.

The

The sole representation of so hideous a blasphemy, might suffice to pierce our soules, & to cause vs to sweat euen [b] water and bloud, for anguish that the world could afford any so abhominable monsters, as should deny, that *there is a God:* or call in question the [c] *Great mystery of godlines, which is God manifested in the flesh, iustified in the spirit, seene of Angelles, preached vnto the Gentiles, beleeued on in the world, and receiued vp in glory.* This is a feareful & iust iudgement which God executeth vpon those, whose harts and mindes are so deepely plunged in fleshly pleasures, that they neuer thinke vpon God, as if there were [d] no God at al; vpon those, who, to the intent they might practise all abominations, vncleanneſse, and wickednes, with lesie remorce, haue malitiously striued to choake vp these remainders of the image of God in them, *That there is a God, that he is iust,* and *that the soule is immortall:* And vpon those that contemne the treasure of the gospel, that trample vnder foote the [e] most pretious bloud of Iesus Christ, that scorne the simplicitie and constancy of the faithfull, in refraining from euil, vppon their confidence and assured hope in God, and for feare of his name, whose iudgement shal be more horrible than that of [f] Sodome and Gomorrha. To the end therfore, to arm the elect against such diuilish temptatiō, & to make those inexcusable that suffer themselues to be deluded by this pernitious Paradox,

b Lu. 22. 44.

c 1. Tim. 3. 16.

God in his iustice permitteth men to fall into Atheisme,

d Psal. 10. 15

e Heb. 10. 29

f Mat. 10. 15

dox, wee will produce against them sundrie witnesses out of the large Volume of Gods creatures, which manifestly testifie *that there is a God*, against whom no exceptions can be taken. What man is he that comes into a wildernes or desart place, and there sees a house gallantly built, finding there no liuing creature, besides foules & beasts, will not presently conceiue, that there, either are, or haue bin some men that builded the same, imagining it to be impossible, that either foules or beastes should reare such a building? Euen so, when we behold the wonderfull [h] frame of the whole world, the heauens beautified with the sunne, the moone, and the starres; the earth garnished with hearbs, plants, and other creatures; the sea with fish; & man indued with vnderstanding & reason; brought into this world, as into a pallace, abounding with all goodnes which may bring delight and contentment; and here enioying so many creatures, in such numbers, and diuers sorts: who will not presently confesse, that the creatures that be in it, could neuer make it, & that it could not make it selfe; and therefore, that the maker of it must needs be God. Thus then the vniuersall world in euery part thereof exclaimeth against the Atheists, *that there is a God*, the maker & gouernor of it. If this wil not suffice to proue *there is a God*, we will further produce for witnesses, all people & nations of the world, euen from the

g Acts 4 17 rom. 1, 20.

The first argument that there is a God, taken from the creatures.

h Rom. 1. 20.

The second argument from the general consent of all people and nations.

the creation vntil this day, who with one assent acknowledge that *there is a God*; notwithstanding that they conceiued it diuersly, according to the diuersitie of their owne imaginations; which diuersity also manifestly euinceth, that it is not a doctrine onely traditionally deliuered from people to people, but also bred and brought vp with euery of them in their owne selues. Within these two hundred yeeres, there haue bin discouered many vnknowne nations, among whom some haue bin found to liue without law, without King or Ruler, without house, going starke naked, yet none without some kind of religion, and an assured perswasiō, that *there is a God*; to shew vnto vs, that it is not so naturall vnto a man, to be sociably, to clothe himselfe, and to liue ciuilly, as to know that *there is a God*, the author of his life. Whervpon an heathen Philosopher said, i *It is a matter borne with man, and grauen in his soule, to beleeue that there is a God.* And bee not these men Athiests, and therefore endued with this natural knowlege, that *there is a God*? What shall we say more? The very diuells k beleeue that *there is a God*, and tremble, saith Iames. Hereof we haue many testimonies, among the writings of the heathen; Apollo the great god, or rather diuel of the Ethnickes, being vsed to tell what he was, and whether *there is a God*, being as it were vpon the Racke, maketh this answere;

Religion natural, but not true religion.

i Cic. libr. 2. de Nat. Deor.

The third argument from the confession of diuels.

k Iam. 2. 19.

1 *The*

1 Proclus in Timæum. Lactant. lib. 1 c. 7.

1 *The diuells which haunt,*
Both Sea and Land;
Are tamed with
Gods Scourge and Band.

Therefore, the Atheists are more incredulous then the Diuels; & lest they should tremble with the Diuells, they labour to choake vp al remembrance of God; howbeit when God doth extraordinarily manifest himselfe by the effects of his power, in thunders, lightenings, or earth-quakes, experience teacheth, that these mōsters are the very first, that with trembling and terror do crie out, confessing, that *there is a God.* Ther be many other argumēts to proue that *there is a God,* which for breuitie sake I omit, adding only one more, to wit, the authoritie of the word of God, which containeth infinite, most euident and cleare testimonies of sundry sorts, to proue, that *there is a God*; which are able to satisfie any man whatsoeuer, if he be not wilfully blinded, as indeed all Atheists be. But here they take exception, for they deny that the Scripture proceeded from God, affirming that there is no truth in it; which monstrous blasphemie, if they still auouch, must needes be maintained, euen against their owñ consciences, if they wil consider but these reasons following. First, in other bookes there are counsels, exhortatiōs, & reasons to perswade: In the Scriptures wee haue absolute and expresse commaundements; which prescribe a law

The fourth argument from the authoritie of the holy scripture.

That the scriptures proceeded from God.

The first reason.

law, not only to the body, as other bookes do, but also vnto the mind, to the cogitations and affections of the soule: they labour wholly to exalt God, and to humble man, shewing him the multitude of his sins, and the punishments due vnto the same, & yet teach an assured remedy how to escape the danger: so that man finding himselfe worthy of al misery, doth neuertheless find himselfe ioyfull in the midst of al his afflictions, expecting a crowne of glory: such effects no other booke can work; therfore the Scriptures must needs be of God, who being a superior, hath authoritie to commaund; who onely hath dominion ouer the soule, and knoweth the affections & passions of the hart.

The second reason.

Secondly, in the scripturs there are prophecies of thinges which mans vnderstanding coulde neuer foresee, the fulfilling of which is many times noted, sometimes a hundred yeares, a thousand, yea three thousand before they came to passe: they entreat of the history from the beginning of the world, with the doctrine which euer continued in the church, yet there is no cõtradiction, either in the historie or doctrine; where other bookes beginning their history much later, containe infinite contradictions and other vanities: also the stile of the holy scriptures is simple, without affectation, and yet it m pierceth the heart and conscience, which no other writing, no not of the best Orators in the world can doe; and therefore the

m 1. Corint. 2. 4, 5.

Scrip-

Scriptures muſt of neceſſitie be of God, who foreſeeth and knoweth all things, who is euer conſtant, and who guideth the hart and conſcience. Laſtly, of all other bookes, the diuel hath moſt endeuoured, to falſifie, to corrupt, and to aboliſh the moſt holy Scriptures, yet haue the ſame bin moſt miraculouſly preſerued in their integrity, by his prouidence, who is the Authour of the ſame, for the confeſſion and maintenance of the doctrine whereof infinite numbers of men, Princes, Magiſtrates, Artificers, husbandmen, learned & vnlearned haue forſaken all; yea life it ſelfe, and ſuffered ſuch torments, as were intolerable to any that were not ſuſtained by the diuine Power: Behold, ſo many millions of Martires witneſſing with one aſſent, that the holy Scriptures proceede from God. To conclude therefore, let vs abhorre ſuch wicked cogitations, let vs beleeue, that *there is a god*, a creator, a redeemer, and a ſanctifier, who by his [n] prouidence guydeth the whole world, who wil puniſh all Atheiſts, and other Infidels, with [o] vnſpeakeable and incomprehenſible torments, to continue for euer, and who will giue vnto his Elect and faithfull children a [p] crowne of life.

The third reaſon.

n Pro. 15. 3

o Mat. 25. 41

p Apo. 2. 10

(***)

That the soule of man is immortall.

Sect. II.

HAuing confessed that *there is a God*, It followeth consequently, that we confesse him to be iust, a rewarder of euery man according to his deserts. Now the Atheists haue a second shift, to confirme themselues in their wickednes, and that is, to deny *The immortalitie of the Soule*; affirming that it is all one with the body, and that it dieth with the same: which assertion, or rather blasphemie, is most false and absurd. For if the soule were the body, or any part thereof, it shoulde growe with the same, as the other partes of it doe; and the greater that the body were, the greater also should the soule be. But experiēce teacheth the contrary; for when the body is at a certaine stay, and increaseth no more, then doth the soule most grow, and they that are strongest of mind, are commonly weakest of body; and the soule is seene to bee very lively in a languishing body, and to growe the more in force, by the decaying of the body, that is, to increase the more in power and vertue. Therfore the soule groweth not with the body, and is not the same, nor any part thereof.

Hebr. 11.

That the soule is no part of the body.

of. Againe, if the soule were the body, then should she loose her soundnesse with the body, so as the maimed in body, should feele a maime in his soule, the sicke should be sicke in his reason, the blind should haue a blind soule, and the lame, a lame soule. But experience teacheth the contrary, wherefore the soule and the body be not all one. Neither is the soule a qualitie which hath his being in another thing; but a substance, or life, which causeth another thing to be, a forming substance, and a substantiall forme, which perfecteth the bodily substaunce, which outwardly seemeth to haue so many perfections; yea a spirituall, and not a bodily substance, which comprehendeth heauen and earth, time past, present, and to come, which a body cannot doe, because it hath certaine dimensions; it cannot comprehend any thing which is not proportioned according to the greatnesse and capacitie thereof: and therefore it is manifest also that the soule is not any materiall thing, because matter receiueth not any forme or shape, but according to his owne quantity, and but onely one forme at once, whereas the soule receiueth all formes, without quantitie, come there neuer so many at once, or so great, yea though they be contrarie formes. These things considered, why should we think, that the thing which becommeth the stronger by the weaknesse of the bo-

That the soule is a substance.

dy

dy, & which is aduanced by the decay of the body, should returne to dust, and die with the bodie. Yea, what is it that can kill the soule; Not contrarietie, for she allodgeth all contraries equally in her selfe, yea in whom contraries abandon their contrarietie: Not want of food, for she feedeth on the whole world; yea, take the world from her, and shee feedeth at greatest ease most agreeable to her owne nature: Not violence, for the soule can not bee pushed at, neither inwardly, nor outwardly: nor death it selfe; for she seeketh life by death. Ther is nothing then, that hath power against the soule of Man, and therfore it is immortal. Moreouer, who is that man that desireth not immortalitie? How could he desire it if he vnderstood not what it is? None of vs coueteth to be beginning-lesse, for we cannot comprehend what it is, yea whē we think vpon eternitie without beginning, we are at our wittes end; because none of vs is so, nor can bee: whence comes this, but that our souls hauing had a beginning, cannot conceiue an eternitie without beginning, and yet being created immortall, they doe well conceiue an euerlastingnes without end? If there be any that still persist in their Atheisme, it cannot be but that they doe it against their owne conscience, for it is euen against the lawe of Nature, against the consent of all people and nations in the world, who euer beleeued *the immortalitie of the*

Nothing can destroy the soule.

The desire of immortalitie an euident proofe of the immortallitie of the soule.

the soule; yea, and against the voyce of God himselfe, who in his holy word expressly testifieth, that the soule is immortal. Christ reasoning against the Saduces, maketh this argument, a *I am the God of Abraham, the God of Isaac, & the God of Iacob: God is not the God of the dead, but of the liuing. Ergo*, Abraham, Isaac, & Iacob do liue; wherefore the soule must needes be immortall. The testimonies of holy Scripture which confirme this poynt, are infinite, which (for breuity sake) I omit; besides which testimonies, the immortality of the soule is also proued most manifestly in many examples, namely, in b Henoch, in c Abraham, in d Isaac, in e Iacob, in f the apparition of God vnto Moses, by which g Christ proued the resurrection, and that the godly being dead, do liue in God; in h Korah and his complices in i Saul, for if he had thought that Samuel touching his soule had beene dead, he would not haue had him raised vppe; In k Dauid, in the Kings, who are said to haue slept with their fathers, to wit, l Rehoboam, m Iehoshaphat, n Ioram, o Iehu, p Ieroboam, q Manahem, r Iotham, s Ahaz, t Hezechiah, u Manasseh, x Abia, y Vzziah Also in them that were raised vp from the dead, by z Elijah, by a Elisha, by b Christ, by c Peter, by d Paul; And in e Elijah, in f Iob, in g Nabuchadonozor, in h Christ, i Lazarus, and the Rich glutton, in the k vniust Steward, in the l Theefe hanging at

a Mat. 22. 32
b Gen 5. 24
c Gen. 25. 8
d Gen 35. 29
e Gen. 49. 29
f Ex. 3. 15. 16
g Mat. 22. 31
h Nu 16. 32.
i 1. Sa. 28. 11
k 2. Sa 12. 23
l 1. Ki. 14. 31.
m 1. Ki 22. 50
n 2. Ki. 8. 24.
o 2. Ki. 10. 35
p 2. Ki. 14. 29
q 2. Ki. 15. 22
r 2. Ki 15. 38
s 2. Ki. 16. 20
t 2 Ki. 20. 21
u 2. Ki. 21. 18
x 1. Kin. 15. 8
y 2. ch. 26. 23
z 1. Ki. 17. 22
a 2. Ki. 4. 35
b Ioh. 11. 43
c Actes 9. 40
d Act. 20. 10
e 2. Ki. 2 11
f Iohn 19. 27
g Hay 14. 8, 9. 11
h Mat. 27. 50
i Luk. 16. 22 23
k Luk. 16. 9.
l Luk 23. 42 43

at Christs right hand, and in m Stephen. If as yet there be any doating heads, which doubt of, or deny *the immortalitie of the soule*, they are vnworthy to beare the name of men, being very beasts, and plagues of a christian commonwealth, worthy to loose their liues; For it cannot be but that they who deny this Truth, do lacke all honesty and shame, and are ready to practise any mischiefe or villany whatsoeuer.

m Acts 7.59

The wrath of god against the Transgressors of his Commaundements.

Sect. III.

THe Lord himselfe diuided his lawes into two principall heads or tables; whereof, the first teacheth vs the loue of God; containing all dueties of piety and religion; in the foure first Commandements; and the latter, the loue of our neighbours, containing all duties of iustice and honest dealing, in the six last commandements. Now God *is* d *a consuming fire, and a iealous god;* e *a great god, mighty and terrible,* a f God of reuenge, g whose presence is so hote, that no man is able to abide it, whose lips are ful of indignation & wrath, whose breath is a vehement floud, h *whose look*

The summe of the decalogue.

d Deut. 4.24 hebr. 12.29 exod 20.5
e Deu. 10.17
f Heb. 10.30
g Esay 30.27 28
h 2. Esd. 8.23

drieth vp the depthes; whose *wrath maketh the mountaines to melt away*. i *Before whom the host of the Angells stand with trembling*. k *The pillers of heauen tremble and quake at his reproofe*. Such a l mighty God is he, that with a whirling wind and outstretched arme, he wil m come in person, and confound al the deuises of the vngodly: Such a n iealous God, that whosoeuer sinneth, he will strike him with terrible plagues: and such a o iust God, that he will not suffer the wicked to liue. p He is not a God that loueth wickednesse, neither shall any euil dwell with him, and therefore there is nothing more odious vnto him, and more contrary vnto his nature then Sin. It is a dangerous and dreadful darknesse, that no light can illuminate, and an extreame cold that no heate can abate; So must it needs be an odious thing that an infinit loue hateth, a filthy thing that an infinit goodnesse detesteth, and a vile thing indeede, that Omnipotencie cannot doe; such a thing is Sinne. If there were any goodnesse in it, then should God, in some respect, loue it, approoue it, and be the author of it; but this is it that God doth lothe and abhorre, as that which is most detestable and loathsome. Wherfore wil we suffer this vgly deformitie to fester in vs? why doe we delight so much in loathesomenesse, euen in that which maketh vs loathsome and hatefull vnto God? The Diuell in his nature, is more amiable then Man, beeing of

i 2.Esd.8.21
k Iob 26.11
l Deu.10.17
m Mala.3.5.
n Deut.4.24
o Deut.32.4
p Psalme 5.4

Sin, how odious it is in the sight of God

of a nobler substance, of higher excellencie, and endued with greater prerogatiues then we; yet who knoweth not, that GOD hateth him, for no other cause, but onely for sinne? When we make a comparison of a thing that is euill in the highest degree, we can find nothing to liken it vnto, woorse then the diuell; & hauing named him, we thinke to haue reckoned the last and greatest euill that is, or can be imagined: yea, as bad, odious, and detestable as he is, more odious and detestable is Sinne, which is the onely cause of his odiousnesse; of which if he were rid, he were a more excellent, glorious, and louely creature than any mortall Man. Moreouer, so much doeth God detest sinne, that to satisfie his infinite iustice and vnplacable wrath conceiued against sinners, for the punishment of sinne, hee ordained, not onely all miseries, calamities, hazards, incumbrances, and afflictions which are any way incident vnto this life, beeing so many in number, so grieuous in qualitie, and so common in experience, but also eternal torments and tortures in hel; in respect whereof, all the miseries of this life, are but small resemblances and fore-running signes. Yea in this world for the transgressions of one, or a few, he oftentimes plagueth a great number. q For the sinne of Adam, death conquered the whole world. For sinner the whole world was ouerflowne, and all drowned, eight persons

The diuell hated, onely for sinne.

Sinne is more odious than the diuell.

The wages of sinne.

qGe.3.17.18 r Ge.7.4,12.

onely excepted, and for sinne s Sodome and Gomorrha, and the cities adioyning were destroied by fire and brimstone. For the t rape of Dinah, the whole race of the Sichemites were vtterly spoiled; & for the u abusing of the Leuites wife, the whole crue of the Beniamites, to the number of fiue and twenty thousand and a hundred men were destroyed. The x Egyptians for persecuting of the children of Israel, were ouerwhelmed with the redde sea. For the offence of y Korah, Dathan, and Abiram, their houses, wiues, children, goods, and cattel, yea all that euer they had were swallowed vp of the earth. For the z sacrilege of Achan, his sonnes, his Daughters, his Oxen, his Asses, his Sheepe, his Tent, and all that he had, by the Israelites, were burnt with fire, and himself stoned to death. For a worshipping of the golden calfe, there were slaine of the children of Israel about b three thousand men. All the c Searchers of the land of Canaan, which d caused the people to e murmure (except f Caleb and Iosua) were g slaine before their enemies. The h Israelites were destroyed by fiery Serpents, for murmuring against the Lord. And because i Israel sacrificed vnto Baal-peor, the Lord commanded Moses to take al the heads of the people, and to k *hang them vp before the Lord against the Sunne*; for their Idolatrie and l whordome committed with the daughters of Moab; there m died of the children

s Gen. 19. 24
t Gen. 34, 27
u Iudg. 20. 35
x Ex. 14 27, 28
y Num. 16 30, &c.
z Iosh. 7. 25 26
a Exo. 32. 4
b Exo. 32. 28
c Num. 13. 4
d Num. 13. 29, 32
e Nu. 14. 1. 2
f Nu. 14. 38
g Nu. 14. 45
h Nu. 21 6
i Nu. 25. 2, 3
k Nu. 25. 4
l Nu 25. 1
m Nu. 25. 9

dren of Israel foure and twenty thousand of the plague: and for the pride of n Dauid in numbring of his men, there died in three daies seuentie thousand men.

n 2. Sam. 24. 13, 15

Transgressors of euery one of the ten Commaundements, and their punishments.

Sect. IIII.

THE first Commaundement is, a *Thou shalt haue none other gods before me*; The which, when the people of Israel transgressed, b following other Gods, seruing Baal and Ashtaroth, c *the wrath of the Lord was hot against Israel, and he deliuered them into the hands of Spoilers that spoiled them.* The second Commandement is, d *Thou shalt make thee no grauen Image, &c.* which when the wicked hypocrite Ieroboam had broken, in making e two golden calues, the one in f Bethel, & the other in Dan, and g causing the people to worship them, it was said vnto him, h *Behold I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that pisseth against the wall,.* i *And Baasha smote al the house of Ieroboam, he left none aliue to Ieroboam, till he had destroyed him, according to the word of the Lord, which he spake by his seruant*

a Exo. 20. 3 deut. 5. 7

b Iudg. 2, 12. 13

c Iudg. 2. 14.

d Exo. 20. 4. deut. 5, 8.

e 1. ki. 12. 28

f 29

g 32

h 1. ki. 14. 10

i 1. ki. 15. 29.

Aoliab the Shilonite. The third commandement is, k*Thou shalt not take the name of the Lord thy God in vaine:* l*He that blasphemeth the name of the Lorde, shall be put to death:* Wherefore they stoned the m blasphemer in Leuiticus 24. Sanecherib King of the Assirians, for his blasphemie, described in 2. King. 18.30. was n killed by his owne sonnes, Adramelech and Sharezer: and the Angell of the Lord smote of his men, a o hundred fourescore and fiue thousand. The fourth Comaundement is, p*Remember the Sabbaoth day, to keepe it holy:* which when a q man brake, in gathering sticks in the wildernesse: r*All the congregation brought him without the hoste, & stoned him with stones, & he died, as the Lord had commanded Moses.* The fift Commandement is, s*Honour thy Father and thy Mother,* which t Absalom transgressing, in rising in armes against Dauid the king his own father, was u hanged, x slaine, and y cast into a pit. The sixt Commandement is, z *Thou shalt not kill;* which when a Cain had violated; in murdering his brother Habel, God said vnto him; b*What hast thou done? The voyce of thy brothers bloud crieth vnto me from the earth:* c*Now therefore art thou accursed from the earth, which hath opened her mouth to receiue thy brothers bloud from thine hand:* & at last he was killed also (as it is thogh t) by d Lamech his nephew. The seuēth commandement is, e*Thou shalt not commit adultery.* f Four & twenty thousand of the childrē of

k Exo. 20.7. Deut. 5.11.
l Leui. 24.16
m Leu. 24.23
n 2.ki. 19.37
o 2.ki. 19.35.
p Exo. 20.8 deut. 5.12.
q Nu, 15.30. r 36
s Exo. 20.12 deut. 5.16
t 2.Sa. 15.10
v 2.Sa. 18.9
x 2.Sa. 18.15 y 17
z Ex. 20.11. deut 5.17
a Gen. 4.8 b 10 c 11
d Gen. 4.24.
e Exo. 20 14 deut. 5. 18.
f Num. 25.9.

of Israel perished, g because they committed whoredom with the daughters of Moab. The eight Commandement is, h *Thou shalt not steale:* i Achan when he had stolne *a Babilonish garment, and two hundred shekles of siluer, & a wedge of gold of fiftie shekles weight*, he, and his k sons, and his daughters, and all his substance were l burnt & stoned. The ninth Commandement is, m *Thou shalt not beare false witnesse against thy Neighbour:* n Haman the Agagite when he had by false accusation, obtained a o decree of King Ahathueresh, that all the Iewes should be put to death, p was hanged vpon the same gallows which he had prepared for Mordecai. Also q *The rulers and gouerners* r *which had accused Daniel, were brought and were cast into the den of the Lions, they, their children, and their wiues, and the Lions had the masterie of them, and brake all their bones in peeces, ere euer they came at the ground of the den.* The tenth Commandement is, s *Thou shalt not couet thy neighbours house:* t Ahab transgressed this when he commanded Naboth the Israelite to be put to death, and tyrannically u possessed his vineyard, which he refused to x sell vnto him, and himselfe was afterwardes y slaine in battel, fighting against the z King of Syria.

g Nu. 25. 11
h Exo. 20. 15 deut. 5. 19
i Iosh. 7. 21
k 24
l 25
m Ex. 20. 16. deut. 5. 20.
n Hest. 3. 8
o 12
p Hest 7. 10
q Dan 6. 4
r Dan. 6. 24
s Ex. 20. 17
t Deut. 5. 21
u 16
x 1. Ki. 21. 3
y 1. k. 22. 34
z 1. Ki. 20. 1.

God his punishments vpon sinners at the day of iudgement: with an exhortation to Repentance.

Sect. V.

NOW you see what it is, to breake the Commandements of Almightie God, the breach of the least wherof, is recõpenced with a death; and that not of the principall party only, but also oftentimes, of al his children and family; with the vtter subuersion and destruction of al his goods and substance, that so his memorie might be quite razed out. How is it then, that you are so secure in your greatest daunger, that you take no thought for your own soule; making no conscience of these weightie matters, that so neerely concerne your saluation? Did you know, what a monstrous thing Sinne is in it selfe, and how horrible to the sinner, surely you would not, with so small remorce, solace and delight your selfe therin. You shal vnderstand thẽ, that the Lord b most iust, to satisfie his infinit and vnplacable wrath conceiued against sin, hath ordaind for sinners, not only temporall death of the body, but eternall torments both of body & soule, in that cvnquenchable lake, prepared for the diuell and his angells. d *We must all appeare before the iudgement seate of Christ, that euery man may*

a Rom. 6. 23

b Deut. 32. 4

c Apoc. 21. 8

d 2. Cor. 5 10

may receiue the things which he hath done, whether it be good or euil. e God is no accepter of persons, who if he f spared not the Angells that sinned, but cast them downe into hell, and deliuered them into chaines of darkenesse, to be kept vnto damnation. g neither hath spared the old world, but saued Noah, the eight person, a preacher of righteousnes, and brought in the flood vpon the world of the vngodly: h And turned the cities of Sodome and Gomorrha into ashes, condemning them, & made them an example to them that afterward should liue vngodly: haue not we iust cause, if wee persеuere in our sins, being thus forewarned, that wee shal not escape his seuere iudgement? i whatsoeuer things are written aforetime, are writen for our learning: perswade your self therfore that he is the same God stil, and that he hateth sinne as much as euer he did. k The soule that sinneth shall die: the Lord saith so, who cannot lie, in whose lippes there was neuer guile, l Thinkest thou that thou shalt escape the iudgement of god? (saith the apostle) m Or despisest thou the riches of his bountifulnes and patience, and long sufferance, not knowing that the bountifulnes of god leadeth thee to repentance? n But thou, after thine hardnesse of heart that cannot repent, heapest vnto thy selfe wrath, against the day of wrath, and of the declaration of the iust iudgement of god; o who wil reward euery man according to his works: p that is, to them which seeke eternall life, glory, honor, and immortalitie of well doing: q but vnto them that are contentious, and

e Rom. 2. 11
f 2. Pet. 2. 4
g 5
h 6
i Rom. 15. 4
k Ezec. 18. 4 20. de. 24. 16 2. king. 14. 6. 2. chro. 25. 4 ier. 31. 29, 30
l Rom. 2. 3
m 4
n 5
o 6
p 7
q 8

and disobey the trueth, and obey vnrighteousnesse,
r 9 *shal be indignation and wrath:* r *Tribulation and anguish shall be vppon the soule of euery man that doth euill.* Thus you heare what reward your impenitencie and wilfulnes shall purchase for you; euen the wrath of God, anguish & death it selfe; s *A fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries,* wherein sinners shal be in that perplexity (being swallowed vp of torments on euery side) that they shall neuer haue any sparke of hope of their releasement. They shal neuer be able to come out of Gods debt, they cannot satisfie for themselues, neither haue they any mediatour to pleade and satisfie for them, and therfore they shalbe euerlastingly tormented. They shall suffer an end without end, a death without death, a decay without decay; because their end euer beginneth, their death alwayes liueth, and their decay neuer ceaseth: but they are alwaies healed, to be new wounded, alwayes repaired, to be new deuoured: they are a perpetuall prey, neuer consumed, eternally broyling, and neuer burnt vp, euer dying, and neuer dead. Repent therefore in time, that you may escape these horrible torments, humble your selfe in the presence of Gods Maiestie, craue pardon for your sinnes, accept this time of repẽtance which the Lord now vouchsafeth you, take the oportunitie while it is offered, confesse your fault, and no doubt

s Heb. 10.27

In what distresse sinners shalbe in hel.

doubt but the Lord will shew you mercy, according to his promise. t *As I liue, sayeth the Lord, I desire not the death of the wicked, but that the wicked turne from his way, and liue.* u *For I desire not the death of him that dieth, sayeth the Lorde.* In this life God giueth mercy to them that aske it in fayth. x *Who will that all men shall be saued, and come to the acknowledging of the trueth.* Steppe therefore y *boldely vnto the throne of grace, that you may receiue mercy, and find grace to help in time of neede.* In the world to come, there is no place of repentance; for there God appeareth in iudgement, requiring an accoũt of all mens dooings, yea, of z euery ydle worde that they haue spoken in this worlde. a *And they shall come foorth that haue doone good, vnto the resurrection of life, but they that haue done euill, vnto the resurrection of condemnation.* Therefore b *seeke the Lord while he may be found, call ye vpon him while hee is neare.* c *Let the wicked forsake his wayes, and the vnrighteous his imaginations, and returne vnto the Lord, and he will haue mercy vpon him; and to our god, for he is ready to forgiue.*

t Ezc.33.11.

u Exc.18.32

x 1.Tim.2.4

y Heb.4.16

z Mat.12.36

a Iohn 5.29 dan.12.2.

b Esay 55.6.

c 7

Chap.

Chap. II.

Comforts for the broken-hearted and penitent Malefactors, that by the Magistrate are adiudged to die.

That iudgement commeth from God.

Sect. I.

a Iob 5.16.

Miserie commeth not foorth of the dust, neither doth affliction spring out of the earth, (saith Eliphaz,) wherefore you must thinke that this deserued crosse now layd vpon you

b Pro.29.26

c Iob 5.17

d 18

e Cant.8.6

f 1.Cor. 11. 32

cōmeth from God: for b *Euery mans iudgement commeth from the Lord.* c *Behold, blessed is the man whom God correcteth; therefore refuse not thou the chastising of the Almightie.* d *For hee maketh the wound, and bindeth it vp; he smiteth, and his hands make whole.* The loue wherewith God loueth vs, e *is strong as death,* so that it appeereth vnto the world, as though the loue of God were miserie, death, and destruction, whereas vnto vs it seemeth mercie, life, and blessednesse. For f *when we are iudged, we are chastned of the Lord, because we should not be condemned with the world.* So then, vnder punishment, you may behold mer-

mercie, vnder correction, peace, and vnder death, life; whereby it will come to passe, that you shall not iudge hardly of your state, it shal not seeme miserable and fearefull vnto you, but that you may be able to vnder-go your crosse, and patiently to suffer it. Seeing g mans daies are determined, and the number of his moneths certain, and that he hath his bounds appointed him, *which he cannot passe*: Consider that your glasse is runne out, that your pilgrimage is at an end, & that your appointed time is now come, be not agrieued therefore to die, be content to render vp your life againe vnto him that gaue it you. As you were not borne at your own pleasure, so shall you not liue at your owne lust. Conforme your will therefore vnto the will of God, and say h *Father, thy will be done, and not mine.* For seeing it is the will of God that you should drinke of his Cup, which he hath filled for you, pray that you may sup it vp with patience, and continuance in the faith of Christ vnto the end, that so you may passe through it to euerlasting life: where your teares shall be turned into triumph, & your disgrace into glory; where your comfort shal be without crosse, and your repose without trouble. Who would not reioyce therefore, quietly & patiently to die, seeing Death is the passage from this world to the next, from the earth to heauen, and from al the present agreuances, to all comfortable happines? Wel may the bruit beast

g Iob 14.5

h Lu. 22,42

beast feare to die, whose end of life, is their conclusion of being. Well may the Epicure tremble, who with his life looketh to loose his felicitie. Yea, well may the faithlesse and vnrepentant sinners quake, whose death is the beginning of their damnation. But seeing the Lord hath vouchsafed you a penitent and beleeuing heart, go on boldly, and receiue your portion in the land of the liuing, where you shall liue euer.

Particular directions for the distressed partie.

Sect. II.

SEeing it is the good pleasure and will of God, to lay his crosse vpon you, that for a while you should beare the same, do not excuse your selfe, nor make your fault light to the world, dissemble it not as thogh you were guiltlesse & innocent, or as thogh you had not deserued this punishment laid vpon you. Cast away these a fig-leaues, they will not couer your shame. And b *giue glory vnto the Lord God of Israel*, make *confession vnto him, and shew vs now what thou hast done, hide it not from* the people. Say with Achã, c *Indeed I haue sinned against the Lord God of Israel, and thus, and thus, haue I done.* Hee gaue God the glory, and so departed (no doubt) in Gods mercie: so also shall you do,

Confession.

a Genes. 3.

b Iosh. 7. 19

c 20

do, if you will follow his godly steps: lay open your heart this day, search your thoughts, and giue God the glorie. Conceale not the trueth, dissemble not with Malefactors, doe not extenuate the heinousnes of your crime, the Lord is a searcher of the heart & reines. Seeing God hath brought your Offence to light; Seeing he hath ordained the Magistrate; who is *the Minister of God, to take vengeance on him that doeth euil.* to punish you, giue praise and thankes vnto God; thinke it better to be shamed here, then hereafter before all the world, & before all the hoast of heauen; farre better it is, to bee punished here with a temporarie punishment, than in the world to come, to be tormented in hell, with euerlasting and endlesse tortures. Also, if you haue at any time confessed any thing, to charge the innocent, for the clearing of your selfe, thereby to escape and bee at libertie, or for hatred and malice, burden not your selfe therewith, giue glorie to God, and confesse the trueth. If you haue hindred any man, by taking away of his good name, restore it him againe to your power. If you haue hurt any man in his goodes, restore it vnto him againe, as much as you are able; and be truely sorie in your heart, for that you are not able to make restitution of the whole. If you know any malefactors, theeues, murderers, traitors, &c. be not partaker of their sins, but certify the Magistrate of them. And so pray to God for mer-

d Rom. 13.4

Restitution.

Appeach-ment.

mercie, that he will giue you true and faithfull repentance, that he will not suffer your heart to be bent to any vngodly way; committing your selfe wholy vnto his mercie. *See lib. 2. Cap. 3. Sect. 1.*

Howe the place of Peter is to be vnderstood, where he saith, let none of you suffer as a murderer, or as a thiefe, &c. *and that God sometimes doth call men by this meanes.*

Sect. III.

Obiection.

1. Pet. 4. 15 *The Apostle saith,* Let none of you suffer as a Murderer, or as a Thiefe, or as an euill doer, as a busie-body in other mens matters: *Thereby indeed, condemning all such as die so. Now, alas! I die as a murderer, Traitor, theef, &c. an euill doer, I am in this number here condemned.*

An-

Answere.

THe Apostle condemneth not such; Only hee giueth the Christians a Caueat, that none of thē suffer as a Malefactor, for then could they not a glory in their sufferings, *For* (as the same Apostle saith) *This is thanke-worthy, if a man for conscience toward God endure griefe, suffring wrongfully: for what praise is it, if when ye be buffeted for your faultes?* becausee they should haue deseruedly incurred the punishment laide vpon them; they should not suffer for the name of Christ, but for their owne deserts, which yet is so farre from condemning a man, if he take his punishment patiently; that it is a means of his reclaiming into the sheep-fold. You haue for example the good Theefe, who had liued very wickedly, and committed many heinous facts, for which he was iudged to die by the magistrate: Yet this punishment vnto him was the means to bring him to Christ, and to know God, whereby he receiued spirituall comfort, that the innocent Lamb which suffered with him, Christ Iesus, would e pittie his miserie, forgiue him his sinnes, and bring him into Paradise his heauenly kingdome: whereas otherwise he should neuer haue forsaken his wicked life, but continued his course, and run on the high way to perdition. And so peraduenture had it beene

a Galat. 6.14

b 1. Pet. 2.19

c 1. Pet. 2.20

d Luk. 23.40 41

e 43

with you; you would haue run on in the race of wickednes, and gone forward in your sins, and still continued in that vngodly course, without all repentance or godly knowledge, vnder the fearefull wrath of God. But now, by this meanes, he recalled you againe, he made you know your selfe, he brought you to repentance and to the knowledge of his Sonne
f Apoc. 2.10. Iesus Christ our Saviour, wherein, if you f continue vnto the end, you shal receiue the crown of life. Consider therefore, how louing a Father the Lord is vnto you, and what a mighty
g Esay. 42.16 God is he that can bring g light out of darknesse, that can make bad things good, and that
h Rom. 8.28. wil, to his, turne all worst things to the h best. By this meanes God hath hindred Sathan of his purpose, who nowe made full account to haue kept you in his kingdome for euer; for he hath made you of the bond slaue of Sathan, a liuely member of Iesus Christ; of the child of darknesse, the child of light and euerlasting blisse.

That the multitude of our sinnes should not make vs faint-hearted.

S. 4. IIII.

Ob-

Obiection.

Yet (me thinkes) I am a rebellious wretch, abounding with a whole sea of iniquities. I feele my selfe laden with a huge companie of horrible sins, whereof euen the very least is sufficient, in iudgement, to throw me downe to the euerburning lake. My own conscience doth beare witnesse against me, of my manifold and innumerable transgressions, of my securitie and senceleſſe blindneſſe, committing ſinne after ſinne, both notorious to the world, and horrible before God. The thoughts of my heart riſe vp in iudgement against me: The vanitie of my life condemneth me: The wickednesse and heinousnesse of my horrible deedes reiecteth me fro the Lords eies: All my wicked thoughts, wordes, and deeds, with the inward corruptio of my nature, do lie heauy vpon me, and with their intollerable weight, do euen preſſe my ſoule downe to hell.

Answere.

a Rom.5.20

FEare not for al this, for a *where sin* aboundeth, *there grace* aboundeth much more. Where there is the knowledge and feeling of sinnes, there is the remission and pardon of them:

b Lam.3.25 The goodnes of God toward sinners.
c Mat.19.17 luke 18.19. marke 10.18
d Psal.73.1.
e Psa 119.68
f Nahum 1.7

b *The Lord is good vnto them, that trust in him, and to the soule that seeketh him.* This infinit goodnes of God, is manifestly declared in the Scriptures, that we should euer thinke on the same, and haue Hope, c *there is none good but one, euen God*, who is d good to Israel, yea e *good and gracious:* f *The Lord is good, & a strong hold in the day of trouble, & he knoweth them that trust in him.* So then, God being good in nature and essence, and that onely good, he is ready to communicate his goodnesse with the humble and penitent soule, that groneth and sigheth vnder the burthen of iniquitie, whose hart and hands be bathed in the bottom of repentance; if in faith, with a sure confidence in Christs merits he require the same.

g 1 Ioh.1.9

g *If we acknowledge our sinne, God is faithfull to forgiue vs.* Next his goodnes foloweth his Loue, which is so great towardes vs, that King Dauid beeing rapt with admiration of the same, saith,

The loue of God towards sinners.
h Psal. 8.4
Psal.103.13

h *What is man say I, that thou art mindfull of him, and the sonne of man that thou visitest him?* i *As a father hath compassion on his children, so hath the Lorde compassion on them that feare him.* In the Prophecie

cie of Esay, this loue of God towardes vs is compared to the loue of a mother, that most tenderly embraceth her owne childe, which loue, is the heartiest of al other. k *Can a woman (saith he) forget her child? & not haue compassion on the sonne of her wombe?* (as who say, No;) *though they should forget, yet wil I not forget thee saith the Lord of Hostes:* thereby declaring, that God doth loue vs more tenderly, then dooth the naturall mother loue the fruit of her owne wombe. And this declareth the feruencie of Gods loue towards vs, in that l *hee spared not his owne sonne, but gaue him for vs all to death.* m *For so God loued the world, that hee hath giuen his onely begotten sonne, that whosoeuer beleeueth in him, shoulde not perish, but haue euerlasting life.* n *Heerein is loue, not that wee loued God, but that hee loued vs, and sent his Sonne, to be a reconciliation for our sinnes:* So o *God which is rich in mercie, through his great loue wherewith he loued vs.* p *Euen when wee were dead by sinnes, hath quickned vs together in Christ, by whose grace ye are saued.* Out of this goodnes and loue of God springeth his infinit & maruellous great mercy towards vs. q *It is the Lords mercies that wee are not consumed, because his compassions faile not.* r *Let Israel waite on the Lorde, for with the Lord is mercie, and with him is great redemption.* s *And he shal redeeme Israel from all his iniquities.* How many, or how great sinnes be (so they be not sinnes against the Holyghost) it ma-

k Esa. 49.15

l Rom. 8.32

m Ioh. 3.11
1. Iohn 4.9

n 1. Ioh. 4.10

o Ephes. 2.4.
p 5
The mercie of God toward sinners.

q Lam. 3.22.

r Psal. 130.7.

s 8

ken no matter, for ſinne can not ſo abound, but that the goodneſſe, loue, and mercie of God, purchaſed for vs by the obedience and righteouſnes of Ieſus Chriſt, doth much more abound. Chriſt is ſtronger then the diuell, and his workes are more effectuall and forcible to ſaue vs, then are the workes of his enemie the diuel, to deſtroy and ouerthrow vs: his holineſſe and righteouſneſſe hath more power to iuſtify vs, then hath Sin to condemne vs; and his integritie to waſh vs, the foule ſpirit to defile vs. This is he that is the t *Stronger man*, which bindeth and ouercommeth the *Strong man*: He taketh his armour from him wherein he truſted, to wit, Sinne, Death, and the Law: So that now the diuel hath no more power to hurt vs, neither by ſinne, for Chriſt hath u waſhed vs in his bloud, and cleanſed vs from all ſinne; nor by death, for Chriſt when he was dying, hath x ſwallowed it vp in victory: nor by the law, for Chriſt hath fully y ſatisfied it, in fulfilling the ſame, and in ſubmitting himſelfe vnto that curſe that was ordained for vs.

t Luk. 11.22.

u 1. Ioh. 1 8

x 1. Cor 15.4

y Mat. 51.4

That late Repentance is good, if it be true Repentance: and how a man may iudge whether his Repentance be vnfained or not.

Sect. V.

Ob-

Obiection.

Late Repentance, is seldome or neuer true Repentance: Alas, hitherto I wallowed in wickednesse all the dayes of my life, and now I cannot sin as in former time, by reason that my liberty is restrained, or that I am not mine owne man. I left not sin before sin left me: I feare least when I die, this my late repentance dieth with me. For it is very iust, that he that contemned God in his life, should be contemned of God in his death. It is the iust iudgement of God on the wicked, that dying, they should forget themselues, who liuing, did forget God.

Answere.

INdeede your case is no lesse daungerous then common: For the men of this our yron age, do offer the floure of their youth to the diuell, and bring the lame and rotten sacrifice of their old age to God. In a word, when they cannot serue the diuel, they will be content to serue God. These frame a kinde of repentance

vnto themselues, which may iustly bee suspected. Yet notwithstanding enter you into your owne heart, and see whether you be truly sorie that you haue misspent your time, whether you hate those sinnes you haue cõmitted with a perfect hatred, for that thereby you haue
2 Ephe. 4. 10 *a grieued the holy Spirit of God*, & prouoked him to anger, and not so much for feare of his reuenge and wrath to bee powred vpon you. Whether if you were your owne man againe, you would commit the like. Whether you are not willing to bee reconciled to your aduersaries, to make restitution and recompence of such goods as you haue wrongfully gotten and detained. Or, if you bee not able to restore, whether you doe not acknowledge the fault; Whether it doth not grieue and vexe your very soule, to see, and to heare the horrible sinnes & outragious blasphemies that men commonly commit and belch out against the Maiesty of God, who hath bin so louing and so good a Father vnto them: and therefore, whether you will not vse any lawfull meanes to refraine and punish these notorious sinners and Malefactours (whether it be by confession, iust accusation, or detection, or any other good and godly means) for the glory of God, and the peace of the Church. If you find your self thus affected, thẽ doubt not but that your repentance is vnfained and true, howbeit it be late: *Better late then neuer* the Prouerb is. Consider

sider that the promise of remission of sinnes in Christ, is made without any tearme of time: and therefore late Repentance may be true Repentance. b*If the wicked will returne from all his sinnes that he hath committed, and keep all my statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die.* c *All his transgressions that he hath committed, they shall not be mentioned vnto him, but in his righteousnes that he hath done, he shall liue.* d *Haue I any desire that the wicked should die, saith the Lord God? Or shall he not liue if he returne from his wayes?* If Sathan stand before you, and accuse you of your vanities, and lay before you, the daies of your looseneſſe, despaire not. Haue you spent thirty yeeres in vanitie? Nay, haue you spent forty or threescore; yea threescore and ten, or fourscore? despaire not: Reserue the rest of your daies, yea, if you haue not daies, reserue the rest of your houres, of your halfe houres, of moments, for Iesus Christ, and he will make much of them: they are e *brands taken out of the fire*, and the f *remnant which is left*. Though there be no light in your candle, yet if it doth but smoake, Iesus Christ will not put it out; he will not quench the sparkles that are left in your g flax. Is your strōg man become a reed, yet Christ wil not breake that, such is his mercie. Oh, haue you a remnant left, euen a little remnant; and is that ready to die? h yet *be awake, and strengthen the things which remaine, that are*

b Ezc. 18.21
c 22
d 23
e Zach.3.2.
f Apoc.3.2
g Esa.42.3
h Apoc.3.2

are ready to die, and Christ will saue you. It
i Luk. 15.17 came no sooner into the i Prodigall Childes
heart, to go and see his father; he had no soo-
k 20 ner directed his k feet towards home, but his
father ranne to meete him, embraced him, and
l 22 receiued him with l great ioy. Euen so doth
Christ, we are no readier to leaue and forsake
our sinnes, and to sue vnto Christ for mercy,
but he is as readie to pardon and forgiue vs,
m mat. 11.28 and to grant mercie: m *Come vnto me all ye that*
are weary and laden, and I will ease you. Here
you may cast anchor, in this port you may rest
n Mat 7.25 your selfe: now let the n waues beate, let the
windes blow, let Sathan assault you, yet are
you harmelesse, your rocke is vnconquerable.
o Rom. 8.31 o Christ is on your side, what can preuaile a-
gainst you? not sands, nor rockes, nor stormes,
nor tempests, nor winds, nor waues, nor fire,
nor water, nor all the powers of Sathan,
p Mat. 16.18 nor the p gates of
hell.

Chap.

Chap. III.

Comfortes for such condemned persons, who feare and dread the rigor of the punishment they are enioyned to suffer.

What a man must doe to be eased of the painfull apprehension of death.

Sect. I.

AS God in this life doth punish the transgressiõs of his seruants with temporall punishments, lest they should be a condemned with the world. So now on your part, seeing you haue broken his lawes, and that the Magistrate hath found you out in your sinnes, the Lord will no longer forbeare the punishment due vnto your desert; which certainly is very necessary for the saluation of your soule, for so much as God turneth all things to the b best for them that loue him, although your corrupt iudgement and fraile flesh may peraduenture iudge otherwise. Now then learne to be wise, and take counsell what is best to be done. The worst that your sinnes can do vnto

a 1. Co. 11. 32

b Rom. 8. 28.

c Rom.6.23

to you, is to lay vpon you, the iuſt c reward of death. The remedy is, of neceſſitie to make a vertue, and to beare that wiſely which you muſt needes abide. If you will haue the heart that ſhall contemne the force of death, prepare your ſelfe, not in your owne wiſedome which you haue found to be fooliſhnes already, for it hath deceiued you, but in the wiſedom of the Lord, that your hope may be ſure. Aboue al things, ſtriue to attaine vnto true repentance, the firſt parte whereof muſt bee an

d 2.Sa.24.10 Ioſh.17.20 Acknowlegement of ſin the firſt parte of true repentance.

d humble confeſſion of whatſoeuer thinges your conſcience can vtter, more than is reuealed. Wherefore ſpeake openly the trueth, conceale nothing, and ſo ſhall you ſhunne the diuell, who euer is an enemy vnto trueth. e *He that hides his ſin* (ſaith Salomon) *ſhal not proſper, but he that confeſſeth and forſaketh them, ſhal haue mercy.* If we wil find forgiuenes of our ſinnes, let vs caſt off the cloaks of ſhame, and confeſſe before heauen and earth, that wee haue ſinned, and what we haue done. God will once

e Pro.28.13.

f reueale the ſecrets of all heartes; but if wee ſpeake the trueth now and ſhrinke not, then ſhall wee reioyce that there is nothing of ours hid. Better ten thouſand times to receiue the reproach of fleſh, and glory of the Lord, than to turne away for one houre, and afterwarde receiue euerlaſting confuſion. Iohn Baptiſt

f Apo.20.12.

g Matt.3.6

preached to ſuch as g confeſſed their ſinnes. When the loſt Son called h heauen and earth

h Lu.15.21.

to

to witnesse his great iniquitie, then he found hope of pardon. When the good Theefe that was hanged with Christ, had confessed, in the hearing of all the Iewes; i We are rightly punished and receiue things worthy of that we haue done; then entred he into Paradise. It was the practise of old Adam to k hide his sin, but you are borne anew; this was the l sinne of Cain, but you are of a better stocke. And therfore if you haue bin partaker of any counsel, disclose the conspiracies of the wicked, vnburden your own conscience, make your hart glad, cast off the burden of your secret sinnes, purge the eies of your mind, that you may see Christ; let true and vnfained repentance break forth in holy cõfession, shame the Lords enemies, and make the church of God reioyce: and loe, your death will be comfortable vnto you; the holy spirit of God stil strengthen you and hold you vp, you shall not be dismaide, your m temptations shalbe no greater then you shall be able to beare, and to ouercome them, and then you shall be blessed, then shal the closing of your eyes bee the beginning of your light, and then shall death be your entrance into life. See *libr.* 2. *cap.* 2. *sect.* 2.

i Luk. 23. 41

k Gen. 3. 8

l Gen. 4. 14

m 1. Corint. 10. 13

How

How God ordinarily behaueth himselfe towards the Elect in this life.

Sect. II.

PHisitians are woont to giue bitter potions and sharpe medicines to their curable patients; but vnto him that is vncureable, they giue what potion the patient himselfe affecteth and liketh best; euen so God doth chasten and correct his Elect children, and doth iudge them here, that they be not condemned with the world; whereas he letteth the reprobate runne on in his owne lust, whither his fancie will leade him, that his iudgement and condemnation may be the greater. a *If his children* (meaning Dauids) *forsake my lawe, and walke not in my iudgements.* b *If they breake my statutes, and keepe not my commandements;* c *Then will I visit their transgression with the rod, and their iniquitie with stroakes.* And againe, d *as many as I loue, I rebuke and chasten.* And for the reprobate he saith, e *I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels,* which is a certaine and infallible token of their condemnation. Wherefore humble your selfe vnder Gods rod, and submitte your necke vnder his yoke, knowing that hee dealeth mercifully with you, as a kind and louing Father. Though the assault of death be strong, violent, and bitter, to the triall of your faith,

1. Cor. 11. 32

a Psal. 89. 30.

b 31.

c 32

d Reuel. 3. 19 Pro. 3. 11. Heb. 12. 5.

e Psal. 81. 12.

faith, yet call to mind, that Christ hath ouercome death and hell, hee hath broken the strength of this battell, hee hath confounded the captaine of this hoste, and set vp the songs of triumph vnto all beleeuers, that wee may haue the fulnesse of ioy, and say with gladnes; f *O death, where is thy sting?* At the first sight, death seemeth terrible, and makes vs quake and shrincke: but when wee sift it more narrowly, we shall see it so farre from dooing vs hurt, that we shall finde it a ready and present conuoy to conduct vs to Christ, with him to remayne for euer. g *We know* (saith the Apostle) *that if our earthly house of this Tabernacle be destroyed, we haue a building giuen of God, that is, an house, not made with hands, but eternall in the heauens*; intimating, that no miseries may dismay the godly, that no daunger can daunt them, yea, that present death can not discourage them: For they know that their habitation is in Heauen, that by faith they are vnited vnto Christ by an indissoluble bond, and that at length (maugre their enemies) they shall be incorporated citizens of that heauenly Hierusalem which is aboue; where no vncleane and hatefull thing shall enter. See *lib. 1. cap. 2. sect. 3. & lib. 2. cap. 5. sect. 22.*

f 1. Cor. 15. 55

g 2. Cor. 5. 1.

That

That the continuance of torments should not make vs afraid, or vnwilling to die.

Sect. III.

Obiection.

Alas! the torments which I am inioyned to suffer, are intolerable, I shal die of a lingring death, how shall I be able to endure it? If I should die quickely, it would not grieue me so much.

Answere.

YOur lingring from Resolution doth aggrauate the greatnesse of your deserued punishment, whereas if you were prepared and resolute, your pains would not seeme halfe so grieuous vnto you: wherfore, for your comfort, and that you may attaine vnto this resolution, I wil insist vpon one example, and apply the same vnto you particularly, if you will giue eare and marke it well. Dauid the King [a] sent Ioab to number all the people of Israel and Iudah, *from Dan euen to Beer-sheba*, [b] Ioab would dissuade him from his purpose:

a 2. Sa. 24. 2.

b 3

cnot-

c *notwithstanding the Kings word prevaild against Ioab, and against the Captaines of the host*, so saith the Text. Well, the people were d numbred, and God was e therefore offended. Now to you, when you were first tempted to commit such an heinous offence & foule deede as you haue done; Doubtlesse the spirite would haue disswaded you from your euill intent, and your conscience did pricke you, and shew you the grieuousnesse of the fact, notwithstanding you gaue no eare to Ioab, to the spirit, and to your own conscience; but wilfully, hauing no regarde of your honesty, and credit, neither weying the anger of God, committed your selfe to the daunger, and perpetrated the fact, wherefore God is iustly offended with you. Then followeth the intent. What was Dauids intent when hee caused the people to be numbred? Surely he meant no harme, but of Policie to number them, f *to know the number of the people*, that he might know his power: Such was the pride of his heart. But what was your intent? The betraying of your country; the destruction of your Prince; The murdering of your Brother; the robbyng of your neighbour, or such like; You cannot denie it: So then, if God was iustly angry with Dauid, how much more might he iustly condemne & vtterly forsake you? your fact being farre more horrible and wicked, then was the offence of Dauid. Now to Dauid a-

c 4

d 9

e 18

f 2. Sa. 24. 2

g 2.Sa.24.9. gaine; When g *Ioab deliuered the number & sum of the people vnto the king*, all was well, thought Dauid. But alas, good mã, it was not long ere God had awakened out of his sleepe, and began to bestir himselfe. How then fared it with Dauid? thẽ Dauids heart smote him, saith the text. Thus we see whẽ sinners promise most ease and rest, most quietnesse and plenty of Peace vnto themselues, euen then beginneth the tragedy, when it is least looked for. His heart was smitten: Oh in what a case was hee then! his heart aked, his spirite groaned, his soule bled, for sorow that he had so grieuously offended the Maiesty of God; his conscience cried out against him, Who cã declare what things he felt within? yet was not his sin so grieuous as yours. But what did he in this agony? did he despaire? No, he hũbled himself before the face of god, & acknowleged his offence, saying, h *I haue sinned exceedingly in that I haue done, Therefore I beseech thee now Lord, take away the trespasse of thy seruant, for I haue done very foolishly*. You heare how he stepped vnto the heauenly throne, humbly confessing his trespasse, and desiring forgiuenes and mercie, & therfore obtained mercie. But I pray you, when you had committed the deed, did you not thinke that all was well? that it should neuer haue beene knowne? Ah, but sweet meate must haue sower sauce. Well, when GOD had awakened, when you were taken, what remorse

When sinners do cry peace, then beginnes the warre.

h 2.Sa.24.10

remorse of conscience did you suffer? were you disquieted in spirite, and sorie you offended God, as Dauid was? If you were not, you ought to bee, the Lord giue you grace to doe so. It remaineth then, that you prostrate your selfe before the face of almighty god, acknowledging your offentes, and craue mercie and pardon for the same, by the merits of Christ. & doubtlesse, you shal haue mercy, as Dauid had. But how had Dauid mercy? The Lorde condemned him not (as he might iustly haue done) neither did hee vtterly forsake him, yet he punished him, & that most grieuously, with temporall punishment, by an offer that was made. For i *The worde of the Lorde* (saieth the text) *came vnto the Prophet Gad Dauids seer, saying* k *Goe and say vnto Dauid: thus saith the Lord, I will offer thee three things, chuse thee which of them I shall doe vnto thee.* l *So Gad came vnto Dauid & shewed him, & said vnto him, wilt thou that seuen years famine shal come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there bee three daies pestilence in thy land: Now aduise thee, and see, what answere I shall giue to him that sent me;* m *And Dauid said vnto Gad, I am in a wonderfull strait. Let vs fall now into the hande of the Lord (for his mercies are great) and let me not fal into the hand of man.* Thus we see how Dauid, when hee heard the definitiue sentence of punishment denounced against him, when he

i 2.Sa.24.11
k 12
l 13
m 14

was in a hard straight, did not fret and fume, stamp, and stare, & crie out against the Lords iustice, neither did he shew any token of impaciencie, but wholly recommended himselfe vnto the Lord, with a firme faith, and a liuely
n2.Sa.24.14 hope, (n*for his mercies are great*, saith he) blessed Dauid therefore. Euen so, it is not for you to bid the Lord battaile (as it were) by your impaciencie, by your wailings and weepings, by your mutterings and murmurings, or by any other your discontentments, but after the example of Dauid, commend your selfe into the Lords hands, and trust in his mercies, *for his*
o2.Sa.24.15 *mercies are Great*. Now to the punishment. o *So the lord sent a pestilence in Israel, from the morning euen to the time appointed, & there died of the people from Dan euen to Beer-sheba, seuentie thousand men.* A grieuous certainly and bitter punishment, Yet your punishment is lesse, although your offence were greater. Wherfore you are to thanke God, and greatly to praise his holy name, for that he hath shewed you more and greater mercie, then hee hath shewed to his owne seruant Dauid.

That God oftentimes dealeth more mercifully with vs, then we do perceiue he doth.

Sect. IIII

Obiection.

Yea, But Dauid himselfe died not, the plague did not touch him, and therfore my punishment is greater, & far more grieuous then was his.

Answer.

CErtainly, the punishment due vnto your transgression & offence, is, or should bee greater then that which was due vnto Dauids, if the Lord in his iustice should deale with you; yet haue not you so grieuous a punishment enioyned you to suffer, as Dauid had, the lord therein dealing more mercifully with you. Touching that you say, Dauid himselfe died not; true it is indeede, and yet was his punishment neuer the lesse, for so much as Dauid was a King; and vnto kings the liues of their Subiects are as precious and deere, as their owne liues, yea, and more too; for the King oftentimes putteth himself and his kingdome in danger, in the defence of his subiects. Yea, the holyghost saith, that a *Dauid spake vn-* 2 3. Sa. 24. 17

to the Lord (when he saw the Angel, that smote the people,) and said: Behold, I haue sinned, yea, I haue done wickedly: But these poore Sheepe, what haue they done? let thy hand I pray thee, be against me, and against my fathers house. Thereby declaring the care that he had, for the preseruation of his innocent subiects, yeelding himself to suffer the punishment due vnto his offence. So then, by this example, you see how God punisheth the breakers of his ordinances and lawes in this world, with temporarie punish-
b 1. Co. 11. 32 ment, to the end he may find nothing in them worthy of blame or reuenge, in the world to come: wherfore you must not iudge harder of your case, thē you haue cause: you are but one step from the heauenly Ierusalem, & that is, to die willingly & well: speak forth the secrets of
c Iosh. 7. 19 your hart, & giue c God glory, cōmit your self wholy vnto his will whō you haue offended, euen God, and aske forgiuenesse and pardon, through the merits of Iesus Christ our sauior, & you shall find comfort in your sufferings, &
d 2. Sa. 24. 14 afterward, euerlasting happinesse; d *for his mercies are great.*

Chap.

Chap. IIII.

Comforts for persons wrongfuly cõdemned to Death.

That because we haue deserued death by our manifold sins, wee ought to die willingly, though otherwise wee bee innocently condemned.

Sect. I.

WHosoeuer shall consider what Man is in himself, cánot iudge otherwise, but that, if hee indure al the miseries of this life, and eternall torments in the world to come; he suffereth no more then he hath deserued, being as it were, the sworne enemy of God, at vtter defiance with him, euer contradicting and repugning his holy will: for our senses are swords to fight against him, our words blowes, and our workes wounds; yea, our body, that should be the temple of the holy ghost, is a sinke of all vncleanneſſe; our soule a most riotous and rebellious ennemie vnto God; our vnderstanding, quicke to represen

What man is in himselfe.

vnto the will, instruments of sinne; our will a common curtesan, coueting and lusting after euery offer that she likes; our memory, a register of wickednes, for our sinful thoughts and fantasies to feede vpon: finally, what parte of our body, what power of our soule, whereof God hath giuen vs the vse, but we daily abuse to his dishonor? warring against him, with his owne weapons, and imploying our life, motion, and being, to the continuall prouoking of him, in whom wee a liue, moue, and haue our being? howbeit indeede we do but throw dust at the sunne, which lighteth in our owne eyes, & kicke against the prick. You must not therfore complain of your rough handling, no not thogh you were worse dealt with, forsomuch as you haue deserued, not only tẽporall death of the body, but also eternall damnation, both of body and soule, by your grieuous sinnes, whereby you haue offended the maiestie of God, & prouoked him to anger: let vs not say, I am innocẽt, I am righteous, I haue not done any thing worthy of death. O let vs not play the Pharasies! b *The wages of sinne is death*, if we die, thẽ haue we but our desert, for we cannot deny but that wee haue sinned. There is no righteousnesse in Man. This was the fooles paradise, into which the c Gallathians were brought, who sought their perfection in the flesh.

a Act.17.28

b Rom.6.23

c Galat.3.1.

Take heede then, Paule counteth thee a foole

foole that goest this way to worke. This is a stolne feather, it belongeth to a better Bird: it is the armes royall of our grand Captaine Iesus Christ, it is the ensigne wherewith he triumphed ouer his enimies: d *Which of you can rebuke me of sinne?* Oh let vs not rob Christ of his honor! let vs not make gods of our selues; for e who is good but God? let vs not forget whose children we be! O earth, earth, earth, that thou shouldest thinke so well of thy selfe! f *who can say, I haue made my heart cleane, I am cleane from sin?* The more we seek to cloke our sins, the more they do appeare. Wherfore, so iudge you of this your punishment, as of the rod of our heauēly father chastising your sins, which you ought to beare patiētly, magnifying the Lords goodnes and mercies towards you, for that he correcteth you but with a tēporal punishment, g *If we would iudge our selues* (saith Paul) *we should not be iudged.* h *But when we are iudged, we are chastned of the Lord, because we should not be condemned with the world.* Yet notwithstanding, concerning this fact which is falsely imputed vnto you, for which also ye are innocently adiudged to die; happy are you and blessed, and blessed shalbe your portion, if you suffer this your iudgement willingly and patiētly; i *Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen.* he hath spokē it that v. l neuer change. Take it patiently then, for k this is acceptable vnto

d Iohn 8.46

e Mar.10.18. luke 18.19

f Pro.20.9

g 1.Cor.11 31

h 32

i Mat.5.10

k 1.Pet.2.20

vnto the Lord: Murmure not, howbeit you be ignorant of the cause of your punishment; knowe that you are punished iustly by this, in that you are iudged by him, whose iudgements can neuer be vniust.

That we must not reuenge our wrongs.

Sect. II.

THough others bee guiltie of this your iudgement, suffering, and death, as being the principall Actors, Procurers, or Fauorers of the same; yet you must willingly forgiue them, and in any case beware that you doe not breathe after Reuengement: a *Vengeance belongeth vnto me, I will recompence, saith the Lord.* It is gods office, we must not intrude our selues, we may not vsurp Gods office. b *The Lord shall iudge his people.* We must not be our own caruers, we must not reuenge but leaue it vnto God, and to his ministers, whome he hath appointed to execute iudgement & iustice; c *He that seeketh vengeance shall find vengeance of the Lord, and he will surely keepe his sinnes.* d *Forgiue* therfore *thy neighbor the hurt that he hath done to thee, so shal thy sinnes be forgiuen thee also when thou prayest*, saith Syrach according

a Heb. 10. 30 deut. 32. 35 rom. 12. 19

b Heb. 10. 30

c Syra. 28. 1.

d 2

cording to that of our Sauiour Christ, e *If ye forgiue men their trespasses, your heauenly Father will also forgiue you.* f *But if you doe not forgiue men their trespasses, no more will your father forgiue you your trespasses.* So farre should we be from reuenge, that we ought to pray for our enemies. Moses, when the children of Israel had euill intreated him, & murmured against him; when they were plagued therefore, he prayed vnto the Lord, saying, g *If thou wilt not pardon their sinne, I pray thee raise me out of thy booke which thou hast written.* Christ also, when his enemies persecuted and crucified him, cried to his Father, saying, h *Father forgiue them, for they know not what they doe.* Thus did Christ, & thus he commanded vs to do, i *Loue your enemies, bieſſe them that curse you, do good to them that hate you, and pray for them which hurt & persecute you.* Stephen that holy Martyr, when he was stoned to death, k *he kneeled downe* & (as a faithful seruant of Iesus Christ) *cried with a lowd voyce, Lord, lay not this sin to their charge.* Thus you see that you must not hate them that apprehended and accused you, albeit falsely, nor them that iudged and condemned you, though wrongfully, neither yet your executioners: but you must loue them, and pray for them: l So God cõmanded, so m Christ prescribed, so n Christ himselfe did, so did o Moses, so did p Stephen, so did q Paul & others. Wherfore should not you folow their precepts & examples? If you be

e Mat. 6. 14
f 15
g Exo. 32 32
h Lu 23. 34
i Mat. 5. 44
k Acts 7. 60
l Leu. 19. 18. deut. 22. 1.
m Mat. 5. 44 luke 6. 27.
n Luk. 23. 34
o Ex 32 32.
p Acts 7. 60.
q 1. Cor. 4. 13

be a Disciple, you must follow your Master; If you are a Seruant, you must obey your Lord: and if you be the child of God, you must do like Gods children, you must follow their steps; not forgetting how dangerous it

r Matth.7.2. is to auenge our selues, for r *with what measure ye mete, it shall be measured vnto you againe*, as

s Ezec.25.12 appeareth in the Prophecie of Ezechiel: s *Thus saith the Lord God, Because Edom hath done euill, by taking vengeance vpon the house of Iudah, and hath committed great offence, & reuenged himself vpon them:* t *Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, & destroy Man and Beast out of it, and I will make it*

t 13

u 14 *desolate, &c.* u *and they shall know my vengeance,* &c. Reade out the whole Chapter.

Comforts taken from the examples of them that haue beene innocently adiudged to die.

Sect. III.

Obiection.

Alas, I haue great wrong, and am very hardly dealt withall; I am falsely accused, violently apprehended, wrongfully imprisoned, and innocently condemned to dy the death. Ah hard & heauy case

Answere.

Answere.

TRue it is: I graunt your case is hard & heauy, but yet not so hard, nor so heauy as you take it: You say you haue great wrong, and are very hardly dealt with; admit this, so were al the Prophets and Apostles, & generally, all Gods children before you: you are falsely accused, so were a Naboth, b Daniel and others: you are violently apprehended, so were they also, so was c Ioseph before them, & infinite others. You are wrongfully imprisoned, so were they likewise, so was d Iohn Baptist: Lastly, you are innocētly adiudged to dy, so were al these, Noah, Daniel, Iohn Baptist & e Stephen, yea most of the Prophets & Apostles. Wherfore your case is not so lamētable as you take it, for it is a common thing in the Scriptures, among the childrē of God, to see the iust oppressed by the vniust, to see f *the wicked deuoure the man that is more righteous then he*, & to see the innocent & holy man put to death by the enimies of God, and of the Crosse of Christ. Now it remaineth that you doe like one that hath his house a fire, burning all in a flame, so that it is impossible to be extinguished or quenched; who will throw out and fetch from thence al his treasure and iewells, that so he may with them build another house. So must you do, let your old ruinous house burne, let it perish, seeing it may not be other-

a 1.Ki.21.10
b Dan.6.13
c Gen.39.17
d Mat.14.3.
e Act. 7.57
f Hab.1.13

Note.

otherwiſe, onely thinke and beſtirre your ſelf how you may ſaue your treaſure and your iewels; I meane your ſoule, by a true & conſtant faith in Ieſus Chriſt our Redeemer, that ſo at the reſurrectiō of the iuſt, you may come vnto a newe houſe, that cannot periſh, but remaineth immortall for euer; for then you ſhal haue an incorruptible and a glorious body, which ſhall not be ſubiect to griefe, paine, ſorrow, neede, and trouble, but ſhall enioy euerlaſting peace and bleſſednesſe.

Comfortes taken from the example of our Sauiour Chriſts innocent ſuffering: with a briefe declaration of the ſame.

Sect. IIII.

Obiection.

Yet me thinkes I can hardly brooke theſe wrongs for they are intollerable. Who cā beare ſo many iniuries? So many reproches? Yea the ſhame of the world & death it ſelf, hauing cōmitted nothing worthy theſe iniurious dealings? if I were a malefactor, it would not grieue me to be vſed thus.

Anſwere

Answere.

YEA thē should it most of all grieue you, for you could not haue so much cōfort, & ioy in your suffrings, hauing deserued the same: wereas now being innocently condemned, you may reioyce in your afflictions, [b] *in asmuch as you are partaker of Christs sufferings.* Looke vpon him and follow his steps. Who was more honorable or mightie then he? who was very [c] God, euen the [d] Son of God, [e] *who being in the forme of God, thought it no robberie to be equall with God.* Who was more innocent thē he? ([f] *He did no sinne, neither was there guile found in his mouth*) euen by the cōfessiō of the Iudge himselfe who condemned him, Pilate I meane, who [g] *tooke water and washed his handes before the multitude saying, I am innocent of the bloud of this* IVST MAN: *looke you to it.* His whole life was nothing but a perpetual suffering, wherein he was [h] wearied, [i] hungred, and [k] thirsted; he was [l] banished, [m] slandered, & [n] persecuted; he was [o] tempted, he [p] fasted & [q] watched, he laboured, [r] preached, and [s] praied; he sorowed, [t] grieued, & [u] sweat water & bloud; yea, he that is [x] holy, harmelesse, seperat frō sinners, & made higher thē the heauens, was [a] betraide by Iudas, [b] forsaken by his Apostles, [c] apprehended by the Souldiers, without cause exclaimed against, wrongfully accused,

a Gal.6.14

b 1.Pet.4.13
c Mat.1.23
d Psal 2.7
iohn 3.16.
e Phil.2.9
f Isay 53.9
1.pet.2.22
1.iohn 3.5.
g Mat.27.24
h Iob.4.6.
i Mat 21.18
k Ioh 19.28
l Iohn 1.13
m Mat.11.18
n Mat.22.46
o Luke 4.1
p Mat.5.2
q Mat.26.40
r Marke 6.3
s Luke 4.31
t Luk.22.44
u Mat.26.38
x Mar.14.33
y Luk.22 44
z Heb.7.26
a Mat.26.49
b Mar.14.50
c Mat.26.57
d Mat.27 40
e Mat.26.60

cuted, and vniustly f condemned to die; being haled from g seate to seate, as if he had beene some notorious Malefactor, and from h Iudge to Iudge, yet suffered he all things i patiently. He suffered many k taunts and checkes, he was l stripped, m buffeted, and o spit vpon. He was p blindfolded, q mocked, and disdainfully r crowned with thornes: He was s crucified, t tormented, and u wounded; He became x accursed of God, y sustained his wrath: And at last, being the z *innocent Lamb of God*, being the a Lord and giuer of life, and being the b *Iudge of the quick and the dead*, he c died a most shamefull death, hauing d sentence thereunto, at the handes of a most false Iudge, a painted wal, one that had more respect to the cõmon applause of the malignant, than vnto iustice. What christiã heart can thinke much to suffer, being moued by this example of him that suffered so much for his e enimies? He hath giuen vs such a f president, in suffering for vs, as it must needes seeme litle whatsoeuer we suffer for him. There is no greater intisemẽt vnto loue, then to preuent the louer; and too hard is that heart, that if it would not requeste loue, is not content, at the leaste, to requite it: where was euer any, that either sought so much, or bought so deare, the loue of any creature, as g Christ did ours? What hath a man more thẽ riches, honor, and life? Al this spent Christ in winning of vs; as for his riches, he that h created

f Mar.27.24
g Mat.27.19
h Mat.26.56
i Mar.27.2
k 1.Pet.2.23
l Luk.23.29
m Mar.27.28
o Mat.27.30
p Lu.23.64.
q Lu.23.29.
r Lu.23.29
s Mat.27.35
t Mat.27.29.
u Ioh.18.15
x Gal.3.13
y Mat.27.46
z 1.Pet.1.19
a Iohn 1.4
b Act.10.42.
c Phil.2.8.
d Mat.27,24

e Col.1.21
f 1.Pet,2.21

It is a hard hart, that can not requite loue with loue.

g Ioh.15.13.
galat.2.20
ephes.5.2.
h Iohn 1.3.

ted all things, was borne, and died naked; cõcerning his honour, he that i *thought it no robbery to be equall with God*, was sorted & executed with theeues; touching his life, he that is k Lord of life, was bereaued thereof, by a most vilde, dispitefull, and shamefull death. Shall the loue of a mortall friend, not onely moue vs, but enforce vs to loue him againe? shall his perilles for vs make vs eagre of perils for him, because therby, both our loue to him is best witnessed, and his loue to vs most confirmed? and shall not this loue of an immortall Louer, who tẽdereth vs more then our selues, and in all respects deserueth to haue his loue counteruailed; shal it not, I say, be able to enflame vs, with desire to suffer with him, & for him; to testifie our affection, with continuing the same in the midst of our afflictions whatsoeuer? Let not therefore the crosse aduentures that betide you, dismay you; Let not the crueltie of your enemies, the sharpenesse of your miseries, the cõtinuance of your afflictions, daunt your courage. Follow the example of your grand Captaine, who l *when he was reuiled, reuiled not again; when he suffered, he threatned not, but committed it to him that iudgeth righteously:* Why should you complain of your bad vsage, seeing your Lord and Master was thus cruelly handled? Is the m Disciple aboue his Maister? or the seruant greater then his Lord? If they haue done thus to the n *greene tree, what*

i Phil.2.9

k Iohn 1.4

Note well.

l 1.Pet.2.23.

m Mat.10.24 luke 6.40 ioh.13.16 ioh.15.10.

n Luk.23.31

shall be done to the drie? If Christ, hauing deserued nothing, did suffer so horrible, so bitter, and so grieuous torments, why should we his seruants, who haue so often, by our enormous sinnes, and wicked deeds offended God, and prouoked his wrath against vs, & so often deserued hel; why should we, I say, repine, frown, and grudge to suffer some small punishment, seeing it is the Lords will we should doe so? Yea, why do we not suffer any temporall affliction willingly, cheerfully, and patiently?

CHAP. V.

Comforts, for such as suffer Persecution, or Death, for the testimony of a good cõscience, in matters of Religion or Iustice.

Whereof it commeth that the wicked doe persecute the godly.

Sect. I.

AS the ship, while it roueth vpon the main sea, much like a castle, or a common-wealth standing by it selfe, hauing all the sailes hoysed

hoysed vp, swolne with the wind, and the banners displayed; with a very pompous and magnificent shew, danceth, and skippeth vpon the waues, alluring euery passenger to behold & admire her pride: but when she is come to the hauen, the sails being gathered, the báners taken in, & the ankers cast, she lieth quietly in the rode, the searchers ransake her, & force hir to pay custome: thé is she little regarded or set by: euen so fareth it with the childrē of God, whē they roued in riot, & sailed vpō the swelling surges of worldly vanities, following the tyde of a conscienceles course, ranged at their pleasure without cōtrolment, & had the fauorable gale of authority to waft them forward, and the seemely saile of Honour and Pomp, to make them dance and skippe; then were they admired of the people, and esteemed as excellent personages, honest men, and good fellowes; but now yeelding at length vnto the calling of God, hauing retired thēselues into the port of a religious Profession, of a holy & innocent conuersation in the feare of GOD, they are straightly searched and sacked, their sailes gathered, their wind become boisterous and tempestuous, their glory disgraced, and themselues exposed to infinite and innumerable calamities, and little or nothing esteemed. The a blind-man, so long as he continued in his blindnesse, was neuer molested nor called in question: but so soone as his eies were ope-

The world rageth against the children of God, when they forsake it.

a Ioh. 9. 6, 18

ned, then both he and his parents were presently conuented. The blame cripple that was diseased eight and thirty yeares, had lain long at the Poole Bethesda, and all that while no man rebuked him; but so soone as Christ had cured him, as he did execute his commandement, the Iewes d reprehended and rebuked him, for carrying his bed on the Sabboth day. So the deuill seekes to blast our Religion and profession in the bud, before it grow, either to flower, or fruite, and therefore doth he continually persecute vs, which notwithstãding is a very good signe, that we are deliuered out of his power, otherwise he wold neuer pursue vs so hotly. So then, seeing we are in the right way, let vs runne on, and constantly continue our course vnto the end: They that wil take the start of profession, are like wild colts that are frighted with shadowes, seeing they feare tribulation in this world, which indeed is but a shadow, in respect of that in the worlde to come. It is not for him that wil be a christian, to regard the slanders & scornings of men, or to abandon his holy profession for their sakes, seeing it is but a slender excuse, to alleage the feare of wordes of a subiect, as a iust impedimẽt, of not performing our duty to our soueraigne. It were a great folly of the blind, to deride and scorne others, bicause they see; or for the criple, to contemne those that are sound of limbs, because they limp not; but much more sottish-

b Iohn 5.5

c 8
d 10

The diuel enuious of our weldoing

How absurde backsliders be.

Note

sottishnesse were it for a man that seeth, to go blindfold, or to put out his eies for the blinde wretches scoffing; or for the sound man, to halt or maime himself for cripples sayings. He that leadeth an holy life, & walketh vprightly in the feare of God, is despised and scorned of him that followeth after vanitie, & treadeth infamous paths: but e *he that dwelleth in heauen shall laugh them to scorne, the Lord shall haue them in derision*. When we giue our names vnto Christ, & become his Disciples, then doe wee enter into a rough profession, (like a grape to the vine-presse) that is bound to be at continuall defiance and enmitie with the vanities, pleasures, and praises of this world; and therefore, what can we look for at the hands of the worldes friends, but hatred and persecution?

e Psal. 2. 4.

The more the waues and billowes beate against the rocke, the more are they broken & turne into a vaine fome or froath, and yet the rocke neuer the weaker. So let the malice of our Aduersaries rage against vs, our rocke is impregnable; if we cleaue vnto it; hurt themselues they may, but cānot harm vs; the Iewes f *their hearts brast for anger, and they gnashed their teeth* at Stephen, & yet was he nothing moued or terrified at their furious spight: we must make no more acount of the obloquies and reproches of our enemies, then this holy Martyr did of the malice and madnesse of the Iewes.

f Act. 7. 54.

That we must patiently suffer persecution and affliction for Religion or Iustice sake, & why?

Sect. I I.

COunterfeit gold feareth the touchstone; If we feare triall, it is because wee are counterfeits, full of incredulitie & vnbeleefe. If we had builded vpon the [a] foundation Christ Iesus, [b] *gold, siluer, & precious stones:* we should not be afraid that our works shuld bee made manifest in the day of the Lorde, but being perswaded in our conscience, that we build [c] *with hay, straw, and stubble,* we cãnot chuse but be timorous and fearefull to come neere the fire, lest there should bee any triall made of our workes, or that our faith should melt away in temtation, as waxe against the Sunne, and thereby make it manifest, that it was a false & counterfet beleefe. The house that is builded on a Rocke, will not feare the fall of raine and haile, or the blasts of wind, or the beating of the waues: The medow or field which hath sufficient moisture, will not feare the drought and heate of sommer; Neither will the tree that is planted by the water side, feare lest his leafe wither: nor wee feare the brunt and heat of persecution, if our faith be strong and liuely, especially considering how profitable & necessarie they are vnto vs. Affliction is not onely the liuery and cognisance

a 1. Cor. 3. 11

b 12

c Ibid.

The constant Man neuer feareth the Triall.

Affliction is christs liuery.

sance of Christ, but the very principal & roiall garment which himself was clad with in this life. A souldier reioyceth to put on his Captaines harnesse; and a Disciple cánot mislike to be like his Maister: In vaine doth he claim the name of a Christian, that will not imitate Christ. If we be christiás, Afflictions must be our coate, and Persecution our liverie. He is an vndutifull & vngratious child that is ashamed of his Father: he is a malapert servant, that refuseth to weare his masters liuery: and he of all others, a most vngratefull creature, that doth not willingly & ioyfully accept the liuery of God his master. Vriah the Hittite, when David bade him d *go into his house* and wash his feete, and so to take his ease, he like a true Israelite answered, e *The Arke, and Israel, and Iudah dwell in tentes, and my Lord Ioab, and the seruants of my Lord abide in the open field: shal I then go into mine house to eate and drink, and lie with my wife? By thy life, and by the life of thy soule, I shall not doe this thing.* Hee thought it an odious thing, to haue better lodging then the Arke of the Lorde, the captaine of the hoste, and his fellow-souldiers, and therefore hee lay not on a soft bed, but on the ground, f *at the doore of the Kings palace:* So our Arke, euen our Captaine Iesus Christ, and our fellow-souldiers the martyrs, lay on the bare ground, and suffred great afflictions and persecutions; and wil we look to lie and to fare better then

d 2. Sa. 11. 8.

e 11

f 9

Oh note.

they did? shall Christ lie in the manger, and we ruffle it out in our pallaces? shall he mourn in sackcloth, and we bathe in pleasure? Shall hee, fighting in our defence, bee wounded and crucified among theeues? and shall we disport and solace our selues with fond and vaine delightes? Shall he be pierced through with the swordes of Gods iustice for our sinnes, and shall wee bee vnwilling to suffer any thing for our selues? Oh vnnaturall Children that wee are! that hauing before our eies the most bloudie slaughter of our Sauiour, we beeing by his bloud like Pelicans yong-lings, reuiued, and raised to life from death, will not yet learne the greatnesse of Gods loue, nor consider how greatly we are bound vnto him, & how much we ought to suffer for his sake, that regarded not his own life, to saue vs, See *li.2.ca.4.Sect.4* Whatsoeuer we suffer for him, it is much lesse then he suffered for vs, so that it is impossible for vs euer to come out of his debt. Wee owe our selues wholly for our first making, and what can we adde more for our redeeming, especially seeing we were not so easily redeemed, as we were made? In our creation Christ gaue vs our selues, in our redemption he gaue vs himselfe, thereby restoring vs to our selues. Therefore thus giuen at the first, and restored againe when we had lost our selues, wee owe our selues for our selues; and owe our selues twice. But now what shall we repay vnto our Lord

Note.

Lord for himselfe? Though we could repay ourselues tenne thousand times, what are we in comparison of Christ the Sonne of GOD? so the, though we had as many liues to spend, as drops of bloud to shed, wee could not recompence his loue: & how willing then should we be to say with Peter, g *Though I should die with thee, I will in no case deny thee*: And with h Thomas, *Let vs also go, that we may die with him.* The seruant for forty shillings will hazard himselfe in his masters perrills, and fight his quarrells; and the dog, an vnreasonable creature, by the instinct of nature, for a bone, or a crust of bread, will runne vpon the sword in his Masters defence, though the daunger be neuer so desperate. And shall we be more vnthankfull than an hireling? and more vnnaturall than a brute beast? And that towards him that hath bin so bountifull vnto vs?

g Mat. 26. 35 mat. 14. 31.

h Ioh. 11. 16.

That it is a blessed thing to suffer persecution for Religion or Iustice sake.

Sect. III.

THE long and continual experience of Gods Children subscribeth vnto this truth of the holy Scripturs, a *that we must through*

a Act. 14. 22

through many afflictions enter into the kingdom of God. This is the Lot of the faithful. So the b author and finisher of our faith, Christ Iesus himself was c made perfect. Into this d similitude we are likewise predestinate, that we should first * die with him, and then raigne with him, for e all that will liue godly in Christ Iesus shall suffer persecution. Let vs not refuse therfore that condition of life, in which we haue the fellowship of al the Saints of God: but let vs remember, that our Maister Christ hath straightly charged vs, f if we will be his Disciples, there is no remedie, we must needs take vp his Crosse daily, and follow him. g Blessed are they (saith our Sauiour Christ) which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen: h Blessed shall ye be when men reuile you, and persecute you, and say all maner of euill against you for my sake falsly. i Reioice and be glad, for great is your reward in heauen, for so persecuted they the Prophets which were before you. k Blessed are ye when men hate you, and when they seperate you, and reuile you, and put out your name as euil, for the son of mans sake. l Reioice ye in that day, and be glad, for behold, your reward is great in heauen. So saith Christ, who is the truth it selfe, and cannot lie. And so say the Apostles after him. m Blessed is the man that indureth temtation (that is, affliction or persecution whereby the Lord trieth him) for when he is tried, he shal receiue the crown of life, which the Lorde hath promised to them that loue him.

b Heb, 12.2
c Mat.5.48
d Rom.8.29.
* 2.Tim.2.12
e 2,Tim.3.12
f Luke.9.23 Mar.8.34
g Mat.5.10
h 11
i 12
k Luke,6.22.
l 23
m Iam.1.12.

him. n *Behold, we count them blessed which endure.*
o *Blessed are ye if ye suffer for righteousnesse sake.*
p *If ye be railed vpon for the name of Christ, blessed are yee, for the Spirite of God resteth vpon you.*
Wherfore, if it be a blessed thing to suffer persecution, for the name of Christ, and for righteousnes sake, as no doubt it is, & that a great blessing, yea the greatest of all, to wit, euerlasting vnspeakable ioy and felicitie in the kingdome of heauen, where we shall see God euen face to face in his glory: why then should you faynt vnder the crosse which God hath layde on you? Why do ye not rather reioyce (as the Apostles did) for that you are q *counted worthy to suffer for Christs sake?* You are brought into the stage of martyrdome, to fight for the crowne of eternall life. Fight manfully for the crowne of saluation, take courage and patience; it is better to die a thousand deaths, than to bee seperated from the Lorde; if you r confesse Christ boldly before men in earth, Christ will confes you before his Father which is in heauen; where Christ shall say vnto you, as the man saide vnto his good and faithfull seruant. s *Thou hast beene good and faithfull in little, I will make thee ruler ouer much. Enter into thy Masters ioy.*

n Iam. 5. 11.
o 1. Pet. 3. 14
p 1. Pet. 4. 14
q Acts 5. 41.
r Mat. 7. 32.
s Mat. 25. 21

Of

Of the benefites that the Crosse or affliction bringeth vnto vs.

Sect. IIII.

WHerefore should we be dismaide? and why should we feare the brunt of Persecution, or the weight of the Crosse; seeing wee are so many wayes comforted and eased by the same? There is a no way, nor path vnto life, but by the Crosse. Oh how glorious is that Crosse, which bringeth the bearer of it to so glorious a end! The Crosse dooth make for the b good and saluation of the Elect: It maketh vs happie and c blessed. And what greater happines can there be, than to be at conformitie with Christ, which the Crosse d doth worke in vs. The Crosse bringeth e patience, it f trieth our faith, it g confirmeth our hope, it causeth vs to h acknowledge our sinnes, and to flie vnto God for help and comfort. It maketh vs to feele and to knowe our owne imperfections, frailtie, and misery, and therby the necessity of Gods help, protection, and succour to supplie our wants. The Crosse, to Gods children, is a most sure i testimonie of the loue of God: and hee that beares the Crosse, shall haue k ioy & comfort at the last; yea he that patiently endureth the crosse, shal receiue l *the crowne which the Lorde hath*

a Act. 14.22
galat. 6.14
luke 24.26
b Rom. 8.28
psal. 119.71
reuel. 3.10.
c Mat. 5.10,
11. iam. 5.11
1. pet. 3.14
1. pet. 4.14
d 1. Pet. 4.13
e Rom. 5.3
iames 1.2,3
f 1. Pet. 1.7
g Rom. 5.4
h Num. 21.7
nehem. 9.27
psal. 119.71
esay 26.16
hosea 6.1
i Pr. 3.11,12
heb. 12.6
1. pe. 2.19.20
k Luk. 6.21.
mat. 5.4
l Iam. 1.12
2. tim. 2.11
matth. 5.12
reuel. 2.10.

hath promised to them that loue him, for vpon him the m spirit of God resteth. Hee that beareth the Crosse, n shal not be condemned with the world. By the Crosse wee o learne what obedience wee owe vnto God. The Crosse doth beget in vs, p hatred & contempt of the vanities of this present life: It q inuiteth and stirreth vs vp to the meditatiō of the life to come: It maketh vs to know our enemies, & to perceiue the pestilent venome of Sathans malice against our good and happie state: It causeth vs to looke better to our paths, and to r amend our liues. The Crosse is the s furnace, in which God fineth and purifieth his gold: It is the mould, into which God casteth his children, to frame them, and to make them like the t Image of his Sonne Iesus Christ. The Crosse is the suite and liuerie that Gods children are clothed withall, in this vale of wo and misery. And lastly, the crosse is the earnest and beginning of all consolation and glory. How is it then, that we feare and flie from the crosse, that is so many waies profitable vnto vs? Let vs be constant and firme, and feare not the blasts of persecution, nor the stormes of affliction; Let vs be like vnto that u wise man, that builded his house vpon the rocke, which the x raine and wind could not beate downe, because the foundation therof was layde sure vpon a rocke. Let not the winds of Trial blow downe our building and faith in Christ Iesus, that

m 1. Pet. 4. 14
n 1. co. 11. 32
o Psa. 119. 67
p Psa. 119. 71
q Act. 14. 22
r Esay 26. 9.
s Zach. 13. 9.
t Rom. 8. 29.
u Mat. 7. 24
x 25

y 1. Cor. 3. 11
z Mat. 21. 40

that firme y foundation & liue z corner-stone; neither shal it (be ye sure of that) if we haue builded well and rightly as we should.

That our afflictions are foreseene and appointed by God; and therefore to be taken in good part.

Sect. V.

IF you would consider three things, you would not maruell so much at your crosse and persecutiō: Firſt, *what you be:* not counterfeits, not hipocrites, not worldlings, not the childrē of satan; but Gods Elect, a chosen generation, and the children of the most high.

1

2 Secondly, *where you be:* Not in heauen, but vpon earth, not at home, but in a strange cuntry.

3 Thirdly, *Amongest whom you are.* Euen in the midst among your enemies, *as sheepe among the wolues,* being assaulted on euery side, on bthe right hand, and on the left. And now, is it maruel, that Gods childrē, being in a strange cuntry, & amongst their enemies, shal be persecuted? No surely, it is not: neither doth this your afflictiō come by hap hazard (as they say) but by the good prouidence of God, as Christ, & his Apostles by the same spirit foretold, saying

a Mat. 10. 16. Luke 10. 3.
b 2. Cor. 6. 7.
c Mat. 10. 17

c *Beware of men* (saith Christ) *for they wil deliuer*

you

you vp to the counsells, & will scourge you in their synagogues. d And ye shalbe brought to Gouernours and Kings for my sake, in witnesse to them, & to the Gentiles. e And the brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die. f And ye shal be hated of al men for my name, but he that endureth to the end, he shal be saued. g If any man will follow me let him forsake himself, and take vp his crosse and follow me. h For whosoeuer will saue his life, shall loose it. and whosoeuer shall loose his life for my sake shal finde it. i Ye shal weepe and lament, but the world shall reioyce, but your sorow shal be turned vnto ioy. It were infinite to cite all places of holy Scripture which might be aleaged for confirmatiõ herof. I will aleage one place more out of the Reuelation, which is this. k Feare none of these things which thou shalt suffer, behold, it shal come to passe, that the diuell shal cast some of you into prison, that ye may be tried, & ye shal haue tribulation ten dates, be thou faithfull vnto the death, and I will giue thee the crowne of life. Here l the Author and finisher of our Faith Christ Iesus, euen m he that is first and last, which was dead, and is aliue, exhorteth and stirreth vp his souldiours to be of good courage, and to prepare themselues vnto the spirituall battell. For he saith, *Feare not*, not onely by perswasiõs (as earthly captains do) but by giuing strẽgth; so that, let all the diuels in hel come, when he saith, *Feare not*, we are safe enough. n If God be on our

d 18
e 21
f 22
g Mat. 16.24. h 25
i Ioh. 16.20
k Reue. 2.10.
l Hebr. 12.2 m Reu. 2. 8.
n Rom. 8.31

The diuell is the principall author of persecution.

our side, who can be against vs? What an excelent consolation is this, euen to forewarne vs of daungers to come, and to bid vs shake off all feare? *The diuell shall cast some of you into prison,* saith he, thereby shewing who is the principal author and factor of persecution; *the Diuill,* to the end we may know, that we haue not to deale with o flesh and bloud, but with the Prince of Darknesse, wherefore our weapons must be spirituall, & not carnall; for although the magistrates do seeme to do it, yet are they but the diuells instruments: He sets them a worke, he inflameth their hearts, he is the bellowes to blow vp their wrath against the poore members of Christ; and therefore, seeing we combate with such a captaine, we must take the p *shield of Faith,* and the q *Sword of Gods Spirite,* or els we cannot fight long without some grieuous wound. But doth the Lord giue vs vp altogether into the hands and power of the diuil for our ouerthrow and destruction? No; *That ye may be tryed* (saith he.) Oh sweet comfort! We must suffer affliction, not for any harm to vs, but for our great good & singular commodity. r *My brethren, count it exceeding ioy, when ye fal into diuers temptations,* saith Iames. *Why so? a man might say.* Peter answereth, s *that the triall of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found vnto your praise, and honour, and glory, at the appearing of Iesus Christ.* So then

o Eph. 6. 12.

Persecuting Priests and Magistrates are the Diuells instruments.

p Eph. 6. 16
q 17

Persecution is but a triall.

r Iames 1. 2

s 1. Pet. 1. 7

then we must be cast into the furnace of afflictions, to haue the drosse and mixture burnt out, to be fined, and to be made more pure, cleare, and bright. Is not this a good comfort! Who will not reioyce in that which is for his great good? yet howbeit, we see, and feele by experience, that afflictions doe vs good, our fraile nature will hardly endure them t long, we waxe soone weary, and are ready to faint, if we thinke them like to continue long. How long then shall we abide in the fiery furnace of afflictions? must we remaine there a thousand or a hundred yeares? euen this time, beeing compared with eternitie, seemeth but a moment, and indeed is but very short. But must we continue there so long? No; wee shall bee afflicted for the space of tenne, not yeares, nor moneths, nor weekes, but dayes, *You shall haue tribulation ten dayes* (saith the Lorde.) Sweeter and sweeter! For ten dayes (saith he) thereby denotating some short continuance of time. Oh good God! wilt thou that the wicked bee punished in hell fire for euer and euer, and that not for triall, but for torments; and that thy children suffer, not to torment them, but to try them; not in hell, but in this worlde; not the paines of hell, but a little affliction, for such a short time; no longer than tenne dayes? u *Blessed bee the name of the Lord.* Oh, how much are we beholden vnto thy gracious and mercifull goodnes therefore! The Lord make vs thanke-

What effect Persecution worketh in the godly.

t Heb. 12, 11

Persecution doth neuer continue long.

u Iob 1. 21

full for these comforts. Now seeing the time of our triall is so short, what followeth? shall we be restored againe to our former estate, libertie, and health of body? No, What then? The Lord saith, *Be thou faithfull vnto the death, and I will giue thee the crowne of life.* Sweetest of all. x *what is man* (Lord) *that thou art mindfull of him, and the sonne of man, that thou visitest him?* Shall wee bee crowned kings, to raigne with Christ for euer after such triall? O blessed shal that triall be, whose end is such a blessing! yet note, that this promise is not absolute, but dependeth vpon a condition. *If thou continue faithful vnto the death.* If we fight valiantly vnder Christs banner for a while, & then faint, and bee ouercome, what shall it profite vs? If we put our hand to the plough & looke backe, what shall it auaile vs? Such a one is y *not fit for the kingdome of heauen.* But if we will bee conquerors, wee must persuere vnto the death. We must continue full, z *He that continueth vnto the end, he shall be saued*, saith Christ. If wee yeeld vnto the enemie, if we stoupe to sinne, if we consent to the worlde, and giue place to the diuel, we are not worthy to be crowned with *the Crowne of life.*

x Psal. 8. 4

In the time of persecution we must be constant, if we wil be crowned.

y Lu. 9. vlt.

z Mat. 24.

That we ought not to be dismayed at persecution, forsomuch as our cause is good.

Sect. VI.

The goodnes of our cause ought to assure vs of the victory.

THe equitie of the quarrell honoureth the combate, and the goodnes of our cause, assureth vs of finall victorie. A circumspect and wise Ship-master, when he goeth to the sea, and launcheth out from the shore, laying aside the remembrance of his wife and children, of his house and family, employeth body and minde, strength and wit, onely to the due performance of his office, in resisting the stormes, in auoyding the daungers, and in directing his Shippe to the intended hauen: when we are lanched out of the port of earthly prosperitie, we must set aside all worldly care, and display the saile of our soules vpon the mast of the crosse and afflictions; we must betake vs to the tackling of constant professiō of the Gospel of Christ, and keepe our hand vpon the sterne of godly & religious conuersation; and being seperated from the world, we must lift vp our eies to heauen, and direct our course by the motions of the Starres and Planets, I meane by the examples of Christ, & other the children of God: so hauing Christ for our Pilot, and the inspirations of the holy ghost for our gale, we may safely sail through

the stormes of persecution, passe the rockes of alluring occasions, auoide the shipwracke of a good conscience, ouercome the surges of worldly pleasure; & finally, arriue at the hauen of life, & port of perfect felicitie. Our enemies are mighty, their force very great, their vantage not vnknowne, their malice experienced, their torments to flesh and bloud intollerable; yet our Captaine hath alwaies conquered, our cause was euer aduanced, and our predecessours with the losse of their liues confounded their aduersaries. Wherefore should we haue lesse hope of victorie, than they had? We gather our flowers of thornes, and of briars we reape our fruite; If the stalke wound, the flower healeth; if the reaping be troublesome, the fruite will be the more delightsome. We must not think that the sea is not deep, because the shores be shallow, nor deny heauen to be cleare, because it is sometimes ouercast with clowdes, nor the earth to be fertill, because in some places it is vnfruitfull: So we must not thinke that the harueft of a good conscience is lost, though it be interrupted with some sorrowfull showres. We are Christians, a chosen generation; wee fight against the worlde and Prince of darkenesse, a strong aduersaries; our quarrell is the defence of Christs gospell, an honourable cause; our captaine is Christ Iesus, a victorious champion; our banner is the crosse, a heauy burden; our armour is patience,

The might and malice of our enemies ought not to daunt our courage.

Note.

ence, an vnconquerable shield; our battaile persecution, a sharpe skirmish; our victorie death, a bitter potation; and our triumph martyrdome, a comfortable affliction.

That their estate is very daungerous that neuer suffer affliction.

Sect. VII

AS it is a blessed thing to suffer persecution or affliction (as is before declared) and a sure token and signe of Gods fauour and loue, according to that, b *Whome the Lord loueth, he chasteneth*: So is it a most ruefull scourge of God, & a token of a reprobate soule, to be suffered to enioy continually all sorts of delights, and to haue no crosse to trauerse our comforts, according to that saying, No greater temptatiō, than neuer to be tempted. c *I will lay my vineyard waste, it shall not be cut nor digged*, & so shall it waxe wilde, fruitlesse, and full of weedes. The Oxen that are designed to the slaughter, are suffered to runne and range at their will in pleasant pastures; but those that are appoynted to liue, are sent to the plough, yoked, and daily tired: Euen so are the wicked giuen vp to their own hearts desires, and permitted to walke in their

a Sect. 3.

b Heb. 12.6

c Esay 5.6.

d Psal. 81. 12

e Psal. 73. 5 f 6 g 7

owne counsels. d *They are not in trouble as other men, neither are they plagued with other men,* Therefore: e *Pride is as a chaine vnto them, and Cruelty couereth them as a garment:* f *Their eies stand out for fatnesse:* g *They haue more than heart can wish.* But the faithfull are loaden with labour, wearied with watchings, being daily afflicted and persecuted. The theeues liue in delight, and of other mens spoiles; they wallow in wealth and pleasure, til they be brought before the Iudge: so do the wicked, till the time of their account come: but then shal they be throwne into floudes of fire: for there shall come a iudgement that shall make the wicked to wither, and the faithfull to florish. Better it is to be chastised with Gods children, than to be spared and pampered with the vassalles of Sathan; better to be cut and pruned with the fruitefull Vines, than to be layde waste with that which is wilde, and in the end, to be quite cutte downe, to make fewell for the fire. Then are sinners most miserable, when they are left in their sinnes, without correction. The Oake is of a stately growth, full of faire leaues, casting a pleasant shadowe, yet the fruite thereof serueth but for swine. The Temples of the Ægyptians are very stately & sumptuous buildings, garnished with varietie of marbles, pleasant portraitures, and curious workes, and al the rowmes adorned and decked with gorgeous furniture, and great maiestie:

When sinners be most miserable.

ſhie: But if a man goe into their ſecret chappels, and view the god for whoſe honour all this is vſed, hee ſhall finde ſome vgly viper or crocodile, or ſome other venomous ſerpent: So is it with the men of this world; their houſes are coſtly and glorious; their garments and attires, faire and precious; their bodies perſonable and comely: but enter into their inmoſt roome, and conſider what is harbored therein, and you ſhal find within all this pomp and brauery, a monſtrous vgly creature, a ſinfull ſoule in the ſtate of damnation, drowned in ſecurity, and in all vice and wickednes. The fiſh will merily floate, & turne to and fro, and leape at the baite, and reioyce if hee catch it; then will the fiſher pull his line, and the hooke will faſten in the fiſhes guils, ſo that the poore fiſh is taken: h *So are the children of men ſnared in the euill time, when it falleth vpon them ſodainly:* then for libertie ſhall they reape reſtraint, and for their dainty bits, eternal torments. Wherfore God chaſteneth his children in this life: and if they cannot bee wonne with eaſier remedies, when he ſeeth them runne aſtray, he holdeth thē backe with the hard bit of aduerſitie, and hedgeth them in with the thornes of tribulation. The vanities of this world caſt vs into ſuch delightſome frenzie, and lull vs ſo dangerouſly aſleepe, that many in a frantike fit of licentiouſneſſe, runne headlong to perdition, and while they reioyce, they raue; & ma-

All is not gold ſe that glitſereth.

h Eccl. 9.12.

ny, in a careleſſe and ſecure kinde of life, ſleep themſelues to death; like wounded wretches ſleeping in their graues; and therefore God ſcourgeth his childrē with the rod of tribulation, to temper and ſtay the raging moodes of the frantike, and to rowze the dead ſleepers out of their lethargie. See *lib. 1. cap. 5. Sect. 2.*

That whoſoeuer wilbe aſhamed of Chriſt, Chriſt will be aſhamed of him.

Sect. VIII.

How Chriſt declared his loue towards vs.

SVch was the exceſſiue loue of Chriſt, thirſting for the ſaluation of mankind, that he hath ſhewed vs his feete nailed, to attend our comming; his ſide open, to giue vs enterance; his armes ſtretched out, ready to embrace vs; his head enclined, to affoord vs the kiſſe of peace; his eies ſhut to all our offences; his eares vnſtopped, to heare our petitions, his hands open, to inrich vs with gifts; and a multitude of bleeding wounds, euen while he was wraſtling with the wrath of God, & ſorrows of hel, to ſhew how intirely he loued, and how dearely he bought vs. But many like the ſtiffenecked Iewes, nothing moued with this his exceſſiue loue, contemne all his inuiting, being, not onely dul and deafe at his calling, but with ſauage & barbarous cruelty with their ſpeares

o:

or him, they wound & actually againe to themselus the son of God, as much as in them lieth. Many are ashamed to confes christ & his gospel in the presence of his enemies, before them that haue authority & beare the sway in this world; little regarding, or rather contemning the threatnings of Christ. b *Whosoeuer shal confes me before men, him will I confes also before my Father which is in heauen,* c *But whosoeuer shal denie me before men, him wil I also deny before my father which is in heauen:* and that of the Apostles d *If we denie him, he will denie vs.* O let vs consider this, and be not afraid to confesse Christ boldly; though it be with the danger of our liberty, or life it selfe. For Christ will render vengeance to them that hated his Gospel, they shall know whose word and trueth it was, which they haue so dispitefully reproched & denied: e *Vpon the wicked shall he raine snares, fire, and brimstone, and stormie tempest, this is the portion of their cup.* But you that can find in your hearts to suffer persecutiō for the testifying of Christ and his truth; it is a f *sure token of the righteous iudgement of God, that you may be counted worthy of the kingdome of God, for the which ye also suffer.* g *For it is a righteous thing with God, to recompence tribulation to them that troble you,* h *& to you which are troubled, rest with vs, when the Lord Iesus shall shew himselfe from heauen with his mighty Angels:* i *In flaming fire rendring vengeance to them that do not know God, & which obey not vnto the Gospel of our*

a Hebr. 6. 6

b Mat. 7. 32.

c 33 marke 8. 18 luke 9. 26 luke 12. 8.

d 2. Tim. 2, 12

e Psal. 11. 6

f 2. Thes. 1, 5.

g 6

h 7

i 8

k 9 *our Lord Iesus Christ,* k *which shall be punished with euerlasting perdition, from the presence of the Lord, & from the glory of his power.* Heauen is like vnto a l *citty builded and set vpon a broade field, full of all good things.* m *The entrance thereof is narrow, & in a daungerous place to fall, and there is fire at the right hand, and a deepe water at the left.* n *And there is but one path betwixt them, euen betwixt the fire and the water, so that there could but one man go there.* o *If this citty were giuen vnto a man for an inheritance, if hee neuer went through the perill before it, how could he receiue his inheritance?* Wherefore, seeing the way is *narrow & strait,* that is, full of troubles and affliction, that leadeth into heauen, that most ioyfull and pleasant city of euerlasting life: let vs not stagger, or looke backe, but go forwards, through thicke and thinne, yea, euen through death it selfe; for it is he that leadeth vs to our iourneyes end, it is Death that brings vs to the gate of euerlasting life. Let vs not be afraide then to die: blessed is that death that leadeth to so ioyfull a end.

l 2.Esdr.7.6
m 7
n 8
o 9
p Matth.7.14

That worldly pleasure, wealth, &c. should not withdraw vs from the confession of the trueth.

Sect. IX.

Ob-

Obiection.

Alas! am I so foolish as to forgoe so many goodly manors, such faire buings, such costly treasures, vpon a conceit onely, or an opinion touching Religion! How can I away with the losse of these pleasures which I may enioy for a long time, euen at my hearts ease? What? Shall I cast my selfe wilfully away? I obtained of late an honourable Office, and enioyed the same for a short time: Hitherto I haue got little or nothing by it; now the profit commeth in, and shall I leaue that so soone which I haue gotten so hardly? Oh precious iewell, and rich pearles! haue I enioyed you but for such a short time, and now must I leaue you, and know not who shall possesse you! No, no, I cannot do it, I may not, I meane not.

Answere.

SAtan suggesteth these worldly toyes into your mind, to the end you should consent vnto him (who enuieth your happie estate,

state, and would faine haue you wrapped in the same condemnation with himselfe) and fal down and worship, not the Lord, but the adragon, the old serpent, the diuel, that great bbeast and his image; & so commit fornication with the cwhore of Babilon, togither with the kings of the earth, with the dLocusts and other false prophets, that you should reioyce and be pleasant with her, and be drunken with the wine of her fornication. Shall worldly e*vanitie* cause you to forgoe your euerlasting habitation? f *What shall it profit a man though he should win the whole world, and loose his soule?* Remember that g *this world passeth away, and the lust thereof:* and that h *to take pleasure in pleasant things is vanitie.* In the Ocean sea, of foure ships, not one doth miscarrie; and in the sea of this world, of many foures not one is saued: this world is the i kingdome of Satan, what seruant of God can haue any pleasure and delight to liue in satans kingdome? It is a place of banishment; can any be so vnnaturall and so senseleſſe, as not willingly to forsake banishment? Is it better to hang alwaies in hazard, then once to fall for felicitie? We are promised that here we shall be persecuted and k hated of the world; that we shall l weepe and liue in m sorrow, that we shall be despised, contemned, and scorned, that we shall be vexed in body and soule: But in the next life, we are assured that our reward is great, our ioy without sorrow, & our comfort

a Reu. 12. 3
b Reu. 13. 1
c Reu. 17. 3
d Reu. 9. 3
e Eccl. 1. 2
f Mar. 8. 36
g 1. Ioh. 2. 17
h Eccl. 2. 1.
i Ioh 14. 30. Iohn 16. 11
k Mat. 10. 22
l Iohn 16. 20
m 33

comfort without Crosse : But if we sow in sinne, what can we looke to reape but misery? If vanities will be our traffick e, griefe will be our gaine; if wee will haue our life to be delectable, our decease will be damnable: whereas on the contrary side, the children of God sow in teares, and therefore shall they reape in ioy; in earth they haue paine, and in heauen payment; their life is miserable, and their n death precious in the sight of the Lord. They looke on the world, and see it like a sea, where many trusting to the waues, are drowned, some are beaten with the billowes against the stony rockes; others laboring to attain to the shores, some by the helpe of a seely planke, some by some fragment of a broken ship, many forced to saue themselues by their onely hands; and many ouercome with the surges, haue yeelded vp the ghost; and a multitude of dead carcasses left to the waters rage : Amongst others, they see themselues tired out, not with the smallest stormes, and their hold to be very sickle: and therefore what greater comfort can there befall them, then to be quickly landed in a safe port, where beholding vnder them, the perills escaped, they may the more reioice at their attained security? They looke on the poore, and their life is led in such agony, contempt, and needines, that it maketh euery one to loathe it.

Note.

n Psal. 116 15.

They behold the rich, their felicity is foily, and

and their ioy vanitie. They consider the Potentates of the world, and they are poore in their riches, abiect in their honours, and discontented in their delights; and therefore they hasten to their repose, and swiftly runne ouer the cares of this life. Againe, you must vnderstand, that God bestowed your riches, dignitie, and office (which you imagine to be such a precious thing) yea and your life also, vppon you, as loue-tokens, to giue you a taste of his Loue towards you, and to winne your loue towards him again. Now doth God try your loue, whether you set more by his tokens, or by himselfe. If for your tokens, that is, your liuings, dignities, and liues sake, you will forsake the Lord, and follow the world and Sathan; then will God cast you off, and giue you your inheritance with Sathan, among the children of vnbeleefe. For what is your loue but a whoorish loue? whereas on the contrary side, if you go on manfully, and feare not to confesse Christ, (which is not a vaine conceit or opinion touching Religion; but a ful and assured perswasion of the truth of Christs Gospel, that he is the Sonne of God, who came to saue sinners (then for these earthly and corruptible drosse, you shall receiue heauenly and vncorruptible treasures: For gold you shal haue glorie, for earthly manors, heauenly mansions, for siluer that perisheth, solace without end; for rusty riches, royal robes, mirth without mea-

Wherefore God bestoweth temporal blessings vpon vs,

measure, pleasure without paine, and endlesse ioy, which shall neuer be taken from you. *See in. 1. Cap. 4 Sect. 3, 4, 5.*

Conscience in Religion must not be dissembled.

Sect. X.

Obiection.

I will keep my Conscience, Faith, and Religion close vnto my selfe; I will inwardly and priuately worship God in spirite and truth: And outwardly I will be no open medler, nor transgressour of common order; so shall I be suffered to liue peaceably: At least, I will doe so for a while, vntil these stormes of persecution cease and be ouerpast: Now the way is foule, I cannot trauell: These stormes shall haue an end, Weeping may abide at euening, but ioy commeth in the morning; *and then I will shew my selfe, and be zealous and forward in my profession.* Psalme 30. 5.

An-

Answere.

O abhominable deuise! o palpable blindnesse! You are called in question for your conscience to render a reason of your faith, and to confesse Christ; and how can you be a keeper and an obseruer of the common order? Peraduenture you will say, I will deny Christ with my tong, and confesse him with my heart: But that will not serue the turne. If b Shadrach, Mesha, and Abednego had done so, and followed your wicked deuise, Nabuchad-nezzar had not c confessed the power of God. A man must not halt d betweene God and Baal; for God abhorreth two men in one. Christ wil not part the spoile with his mortall enemie the diuell, either he will haue all, or loose all. He will not permit you to serue the diuell with your body, and hee stand contented with your hart and soule: but he will be glorified both in your bodies, and in your soules. Our bodies e *are for the Lord*, and we must sloue him with all our hart, with all our soule, and with all our mind. GOD created, not only the soule of man, but also the body, and requireth the seruice and obedience of both: He will not onely looke vpō the soule, but will also behold the qualities and the actions of the body. He made all, hee hath bought all, he hath g deerely paid for al; and

Conscience in religion not to be dissembled.

a 1.Pet.3.15

b Dan.3.18.

c 28

d 1.Ki.18.21

e 1.Cor.6.13 15,20.

f Mat.22.37

g 1.Pet.1,19

and therefore good reason it is, that he require all. He will haue both heart and hand, mind and tongue, body and soule: Therefore stand to it stoutly, and feare not, the victorie is yours already, if you faint not. And for that the storms are great, and the way foule, let not that moue you. For all the Prophets, Apostles, and Martyrs, had as stormy a weather, and as foule a way as you haue. Yea Christ himselfe had no better, but much more rough and fouler. I hope you will looke for no better then they had. Wherefore goe after your Master Christ, not sticking at the foule way, and stormie weather. *He that obserueth the wind, shal not sow,* (saith Salomon) *and he that regardeth the cloudes, shall not reape.* Surely Satan suggesteth vnto you, that you should stay till the stormes be ouer-past, not for your good, not that you should not be wet to the skinne, but that the time might ouerslip you, to your destruction; for then the night will approch, that you cannot trauell, or the gates will be shut vp and locked before you come, that so you might lodge without, in a wretched & loathsome lodging; take heede you yeeld not vnto these diuelish motions, beware of Satans subtilties, & giue no eare to his insinuations. Hannibal, when he had obtained the victory at Cannas; If he had gone strait to Rome, by al mens iudgements, he had taken the Citie: But forsomuch as he did defer it vntil the next day, the

h 1. Cor. 6. 20
2. cor 7. 23
hebr 9. 14.
1. iohn 1. 7

i Eccl. 11. 4

Romanes hauing recouered their force again, he was shut out, and deserued to heare this opprobry. *O Hanibal, thou knowst how to get the victory, but yet thou hast not learned how to vse the same. If delays be thus dangerous in ciuill affaires, thē how much more dangerous are they in matters that concern our saluatiō? We must not dally with repentance; we must not contemne the callings of God: We must not despise the voyce of Wisdome, lest when we k*call vpon her she shall not answere; & seek her earely*, we can *not finde her*. Esau shal seeke l Repentance, yea, euen with teares, but shall not find Repentāce, no not though his hart break; Iudas shall m repent his treachery, but shal not finde the comfortable face of Repentance, no not though he n hang himselfe: And therefore it is not good to procrastinate and prolong the time, lest we o grieue the holy spirit of Iesus, but let vs boldly confesse his name: *To day if ye will heare his voyce, harden not your hart.*

Vincere scis Hanibal, vti victoria nescis.

In matters of faith there must be no delayes.

k Pro. 1, 28

l Heb. 12. 17

m Mat. 27. 3

n Mat. 27. 5 actes 1. 18.

o Eph. 4. 30. psalm. 95. 78.

Against the offence taken from the yeelding of time seruers, though they be better learned and wiser than we be.

Sect. XI.

Ob-

Obiection.

You see many good and learned men, farre better learned then I am; they recant and yeeeld vnto the time, and they know well enough what they do; if it were such a dangerous thing to turne, I perswade my selfe, they would neuer do it: What neede I be more scrupulous then they? Especially seeing I am not comparable to them, either for knowledge, or experience.

Answere.

Now indeed, while the wind of persecution is stirring, the Winower commeth with his fanne in his hand, to see who is blowne away like light chaffe, and who resisteth the blast, like massie and good wheate. That which lieth hidde in the greene blade of corn, is displayd in the ripe eare: that which is concealed in the flower, is vttered in the fruit. Many beleeuers are deemed equall, whome Persecution proueth of vnequall faith, triall sheweth what was hid in the blade, and what concealed in the flower. [a] *By their fruit you shall know them*, saith our Sauiour. Many flowers promise

The constancy of the faithfull is tried by persecution.

[a] Mat. 7. 20 mat. 12. 33

promise abundance of fruit, but when they are put to their proofe by stormes or wind, very few persevere to their full growth; so many seeme faithfull in the calme of the Church, but when the blasts of triall do bluster against them, fewe are found to bring foorth fruite. * The skill of the Pilote is not knowne vntill the tempest ariseth, neither the Captaines courage til the warre beginneth, nor the true professors of the Gospel til the persecuter rageth. Persecution is the flouell which purgeth the Lords floore, fanning the confused heape of Beleeuers and Infidels, and seuering the corne of the Faithfull Professors, from the chaffe of faithlesse Deniers. This is the water, at which our heauenly b Gideon trieth, who are fit soulders to discomfit the boast of Midian, and he seuereth those which shall bow downe their knees, for greedines and thirst of worldly vanities, from such as reach with their hand, so much onely as their necessitie requireth: of whome the Lord saide, c *By these three hundred men that lapped, will I saue you.* Those learned men (whome you speake of) are these greedy guts, and those *timorous soulditers*, whose harts fainted, they are blinded by the malice of Satan, destitute of the spirite of God, and true knowledge. The knowledge they boast of, is ignorance, the learning they pretend themselues to haue, is madnesse, and the Religion whereof they seemed to make so much profession,

b Iudg.7.5

c 7

d Iudg.7.3 Knowledge without faith and constancie in practise how vaine it is.

sion, was but hypocrisie, and therefore their wisedome is like e Vrians letters which hee caried against himself: for it leaues them without excuse, and witnesseth against their owne soules, because they knew their maisters will, and did it not. Follow you not their steps, & treade not in their paths, lest you be ouertaken and *beaten with many stripes*. You are one of them (though vnlearned, if you will be constant) of whom Christ reioyced, thanking his Father, saying. g *Father, Lord of heauen & earth, I thanke thee that thou hast hid these thinges from the wise, & men of vnderstanding, and hast reuealed them to Babes: euen so Father, because it pleased thee.* Looke not what this man, or that man dooth, but looke still, and beholde the marke you shoote at, or else you loose your game. He which runneth at the gleue, lookes not on the standers by, he goeth not this way, or that way, but keeping his straight course, beholdes the gleue, and looketh on them that runne after him, that they ouertake him not, & hasteneth to ouertake them which be before him. So must we do, we must leaue looking on the that will not run with vs the race to heauenly blisse, by the path of persecution: but we must march on forwards, and hasten after our fellow-souldiours, still looking on the gleue, that is, h *Iesus Christ, the author & finisher of our faith, who for the ioy that was set before him, indured the Crosse, and despised the shame, and is set at*

e 2. Sa. 11. 14

f Luk. 12. 47

g Mat. 11. 25

Note.

h Heb. 12. 2

the right hand of the throne of God. Care not for the fury of the persecutors, despise the rage of the persecuting priests, the Ministers of the Diuell; and call to mind, that it is the part of christians to be persecuted: but to persecute the christians, it is the very office of Pilate and Caiphas.

That though the world condemne vs for fooles and too nice, yet we must not take the starte of profession.

Sect. XII.

Obiection.

The ignorant do condemne vs, they thinke it folly to stand so much vpon pointes and termes, and to make so great account of gall: many muse at our madnes, that most willingly feed on Samsons honny comb, when it is taken out of the Lions mouth: they wonder at our niceneſſe, and precize ſcrupuloſitie, that we refuſe to do like other men, whom they ſay to be as good as we.

An-

Answere.

WE must not regard the Sardoicall laughters, or rauing scoffes of the wicked; a sensuall man a vnderstandeth not the things that be of God. One that knoweth not the vertue of hearbes, when he walketh in the fields or vallies, without any regarde, treadeth vnder-foote whatsoeuer groweth in his way, making no more accompt of one hearbe then of another. But if he come into a Phisitians house, where he seeth many, not only wholesome hearbes, but to his thinking, strong and vnsauourie weeds, he neuertheless conceiueth that there is some secret vertue in them, to cure diseases, & if he see the experience of their operation, much more accounteth he of them; so that whereas before he trampled with contempt vpon them, now he would be as carefull to gather them: So one that knoweth not the vertue, ioy, & honor of the Crosse, of chaines and prisons for the testimonie of a good conscience, despiseth and abhorreth them as contemptible & dishonorable things, and laugheth at such as imbrace them: But if he come once to the Schoole of our heauenly Phisition, and taste how sweet the Lord is, and there see and veiwe the straunge operation of these things, (which now so much he cõtemneth)

a Rom 8, 5

Psal. 34. 8.

not only in Christ himselfe, but in Iohn Baptist, in Paul, and others; then can he not chuse but haue them in great estimation, and be ready, if occasiō serue, to try the force of them in his owne selfe, if need require, howsoeuer the ignorant iudge of them as vnprofitable & vnsauorie weedes, and badges of disgrace. We know or may know, that the flower of Iesse gaue forth his most pleasant sent, and came to his full growth in this world vpon the Crosse. We know, that the fruit of life was not gathered without thornes; and we know, that gall was giuen in extremitie to the most experienced and perfect taster, and that the honny-combe was not eaten till after his resurrection, when it was in a maner, fetched out of the Lions mouth, whom he had by his death victoriously foiled. If two keies were offered vs, the one of gold, set with diamonds, rubies, and pearle, curiously wrought, and hanged by a chaine of great price; the other of olde rustie yron, vnhandsome, and shapelesse to behold, tied in a rotten cord; and yet this the true key to infinite treasure, and the other to a sinke of despaire; which of these two keies were in reason to be desired? This rustie key is affliction and persecution, the golden key is worldely prosperitie: by the key c of trouble and affliction we enter into heauen: and this other key, is the d key of the bottomelesse pit: for many haue gold and siluer in abundance, and yet are re-

c Acts 14.22

d Reu.9.1.

reprobates, and wicked cast-awaies. Christ allotted to his children, the crosse, to the repentant theefe, Paradise: to the sinner, hell: we are the children of God; let vs embrace the crosse, let vs acknowledge our profession, and not be ashamed of our inheritance, which Christ hath allotted vnto vs. We must say with Paul, e *The world is crucified vnto me, and I vnto the worlde. See Sect. 1.* e Gal. 6. 14

That the imprisonment for the testimonie of a good conscience, is not thraldome or bondage, but rather libertie and freedome.

Sect. XIII.

Obiection.

Oh, but the prison is fulsome and loathsome, libertie is sweet & pleasant: Who can abide to be pestered with such close ayre? Who can endure to sitte in the stockes both day and night in a darke dungeon all alone, without ease or rest? eating the bread of affliction, and drinking the cuppe of care and sorrow? To sit stil moping al day long, without either light or fire? An-

Anſwere.

THe birdes being vſed and naturally delighted with the full ſcope of the ayre, though they be neuer ſo well fed in the cage, yet are they alwaies poring at euery creuice or crannie', to ſee whether they can get forth and eſcape; for they vnderſtand not, that in the cage, they are ſafer from the kite, hawke, and fowler, then abroad: neither marke they the benefite of their aſſured repaire from hard weather and worſe foode: So many, bearing the liuery of Chriſts name, doe affect dangerous liberty, making no account of the benefit of a priſon in a good cauſe; they conſider not how many perills of their ſoules are cut off by impriſonment; nor perceiue how highly their ſpirituall wel-fare is aduanced. Let vs not bee like ſenſleſſe birds, but let vs rather immitate them in another propertie, which is, that in the cage, they not only ſing their natural note, both ſweetlier and oftner than abroade, but learne alſo diuers other far more pleaſant and delightſome: So muſt we both keepe and oftner practiſe our accuſtomed exerciſes of religion, and beſides, learne other more, both for our owne comfort, and the example of others. When may we better giue our ſelues to praier and meditation, than when we are ſequeſtred from the diſtractions of vain company; when the

the a onions, garlike, and flesh-pots of Ægypt, are fartheſt out of our ſent and ſight; when our eyes be not troubled with impious and wicked ſights; when our eares are not annoyed with the bloudy out-cries & horrible blaſphemies of prophane men; when wee are quit from many ſcandals, and ſeuered from occaſions of diuers temptations? If the priſon reſtraine vs of temporall comforts, we ſhall obtaine eternall: if our bodie be chaſtiſed, our ſoule is cheriſhed; the pining of the one, (in this caſe) is the pampering of the other. If we compare the worlde with this priſon, we ſhall find rather, that wee are deliuered out, then committed into priſon. The darkeneſſe of the world blindeth and inuegleth the very hearts of men; this dooth blinde but our eies onely. The chaines and ſhackles of the worlde doe fetter and intangle our ſoules; theſe, our bodies onely, they ſette our ſoules at liberty: Worldly ſtockes and ſnares do captiuate the conſcience, theſe our body only. The odour and ſtench that the world breatheth, is ribaldry, carnalitie, blaſphemie, and all kinde of brutiſh behauiour, which infecteth and poiſoneth the minde, this our body onely. The world hath infinit multitudes of priſoners & guiltie perſons, which ſhalbe b iudged before the tribunall ſeate of Chriſt Ieſus, and receiue the ſentence of a condemnation: but we are trãſlated from that priſon into a place of preſeruation,

a Exod.16.3 num,11.14

The world a more dangerous and loth ſome bondage vnto the children of God, than the priſon.

b 2.Corin 5. 10.rom.14. 10.

seruation, which if it be cumbred with darkenesse, we haue Christ the true light to enlighten vs: and if heere we be affrighted with expectation of Iudges, our selues hereafter shall
c 1.Cor.6.2. iudge the Nations. Let them complain of the difficulties of the prison, that haue fastened their affections vppon worldely vanities: Let them complaine of darkenesse, whose light is the world; & let them complaine of bondage, whose death it is to be restrained from worldly
d Gal.6.14 plesure. But the d world is crucified vnto vs, & we vnto the world; Our darkenesse is clerrer than the light of the worlde, and brighter than the sunne it selfe; and wee are at liberty in the spirit, to serue our Redeemer in trueth
Note. and righteousnesse. Kings courts must yeelde to the glory of a prison: For as the Princes presence honoureth the basest cottage, & maketh it more esteemed and resorted vnto, than the most stately buildings: So the presence of Godsprisoners in the most infamous dungeō, maketh it a stately Court, a resort of Angells, and a Paradice where God himself delighteth to walke (who taketh pleasure in the patience and constancie of his afflicted seruants:) and they, by those fetters & chains, are more richly adorned, than they coulde bee with any princely or imperiall robes. It was a singular fauour to be an Apostle, an Euangelist; it was a great prerogatiue to be rapt into the third heauen, to heare such things as are vnlawfull

for

for man to speake, and it was a rare priuiledge to speake with strange tongues, and to heale all manner of diseases: yet not like vnto these. *He was whipped with many stripes*, cast into prison, and stoned for the testimonie of Christ: Insomuch, that the Apostle, for the former prerogatiues, had the e Angell of Sathan sent to buffet him, lest hee should waxe proude with the multitude of reuelations: But for those excellent priuiledges he breaketh out in exceeding ioy, saying f *God forbid that I should reioice but in the Crosse of Iesus Christ, whereby the world is crucified vnto me, and I vnto the world:* as did the other Apostles, who g reioyced that they were counted worthy to suffer rebuke for Christs name. Great Princes and Noblemē, whē from inferiór dignities they are enhaunced to more honorable titles, they alwaies in their letters, omitting the other, set downe their principal stile, proper to their newe atchieued preferment: Euen so did the Apostle Paule, for he writing vnto Philemon, omitteth his vsuall stile of h *Paul the Apostle (or seruant) of Iesus Christ*, and beginneth his Epistle with i *Paul a prisoner of Iesus Christ*, as being a more glorious title, & a more excellent stile. Wherfore let vs not be dismaied, but comforted in our present estate. If wee be despised by the bad, we are honored by the good; If men disgrace vs, the Lord will praise vs. Nowe let the worldely gallants flatter themselues with

e 2. Cor. 12. 7

f Gal 6. 14

g Act. 5. 41

h Rom. 1. 1
1. cor. 1. 1.
2. cor. 1. 1.
&c.

i Philem. v. 1

with the vaine conceit of liberty, let them triumph in their chaines of gold, in their iewells of pearle and precious stones, in their stately robes and costly attires. Let them boast of their freedome, when euery threed and ornament about them, is a manifest signe of their captiuitie, when their tongues are thral to potentates eares, their actions and behauiour framed to the liking of great personages eies, and their sense, bodies, and mindes, seruile to their own sensualitie. As for vs, a thousand times happy are we, whose prisons are proofs, whose chains are pledges of immortalitie. Let vs remember the gole, and we shall comfortably runne ouer the race. Let vs not regard so much, where we are, as, where we shalbe; nor thinke so much of the comforts we want, as of the comforts we shall haue. Let vs not grieue at the company from which we are barred, but reioice in that whereynto we are prepared.

That increase of torments should not feare vs, but rather comfort vs the more.

Sect. XIIII.

Ob-

Obiection.

Oh my affliction dayly increaseth, I was roughly dealt withall heretofore, and hardly intreated: but now my sorrowes increase, my aduersaries rage the more, my Keepers do me all the spite and iniury they can: foode is kept from me, saue only what I am permitted to haue, to keepe breath in me, for my greater torment: I am kept in a close dungeon, loaden with more yron then I can beare.

Answere.

IF thou be faint in the day of Aduersitie, thy strength is small, saith Salomon. As long as the Lion hath his prey in his pawes, he can dally and play with it; but if he see any offer of escaping from him, then forthwith he fixeth his clawes in the flesh: So the diuell little careth to bite or barke at those, that be his houshold seruants, vntill such time as they begin to waxe straungers vnto him; and the more he seeth them to rebell against him, the more endeuoureth he to ouerthrow them; for such he 2 Pro. 44. 10

he little careth to moleſt, of whom he findeth himſelfe in quiet poſſeſſion. b Pharao neuer perſecuted the Iſraelites ſo fiercely, as when they were going out of Ægypt: c Laban neuer purſued Iacob, till he departed from him. Holofernes ſaid vnto Iudith, d *I neuer hurt any that would ſerue Nabuchodonozer the King of all the earth.* The Pirates, while they know the ſhip to be emptie, they let it quietly paſſe, but when it is furniſhed with rich marchandize, then they aſſault it with all violence: ſo, while men run by an irreligious and vngodly path, the high-way to deſtruction, the diuell letteth not their courſe; but whē they are inriched with grace, and leade an holy and harmles life, he ſtraight giueth the onſet with tribulation. The Thiefe commeth not to ſties and kennells to ſeeke his prey, for he knoweth there is nothing to be found but myre and filth: But his haunt is to the rich cheſts and coffers of iewels and plate. They that haue nothing in them but ſin and wickedneſſe, lie open alwaies vnto Satan, and he knoweth they haue nothing in them worth the robbing: But thoſe that cleanſe their ſoules from ſinne, and fill their coffers with the iewels of godlineſſe and vertue, are a prey that he longeth to get. He wel knoweth, that ſuch as are out of gods fauour, may be wonne without ſtrokes, and that he is able with euery puſh to lay them groueling in what ſinne himſelfe luſteth: But when he findeth one, endowed with

b Exo. 14. 9.

c Gen. 31. 23.

d Iudit. 11. 1

Note.

with grace, and armed with godlinesse against his encounters, vpon him he commeth with sad blowes, and by all sleights and violence endeuoureth to ouercome him. A paper-wall he breaketh with one knocke, but when he findeth a strong rampier or bulwarke, there he planteth his battery, and vseth all possible engins to ouerthrow it: But alas his force is but feeble, his engins too weake, and his policie very shallow, to batter downe the Adamant rocke of Faith, and therefore he doth but spurne against a thorne. Onely let vs be faithfull and of a good courage, for our Captaine is faithfull, (he e will not suffer vs to be tempted aboue that we be able to beare it) & coragious, he hath conquered death, hell, and Sathan for vs alreadie: If wee will not faint nor turne backe, he will also conquer them in vs. Let not the violence or multitude of torments affright vs, we haue but one life, & we can loose but one. f Goliah was as much hurt by Dauids little stone, as g Sampson by the weight of a whole house: h Eli had as much harme by falling backward, as i Iesabel by being throwne out of a high window: and they that stoned k Stephen to death, tooke no more from him, then ordinarie sicknesse did from l Lazarus, and doth dayly from vs all. One death is no more death then another, and as well the easiest as the hardest taketh our life from vs. And indeed our torments (how great

e 1.Co.10.13

f 1.Sa.17.49.
g Iudg.16.30
h 1.Sa.4.18.
i 2.Ki.9.33

k Act.7.59 60
l Ioh.11.14.

and grieuous soeuer) can not be so great, nor so grieuous, as those which the Saints of God in former ages suffered. Of the fathers of the old Testament the Apostle saith, that some m *were racked*; n *and others tried by mockings & scornings, by bonds and imprisonment: o They were stoned, hewn asunder, tempted, slain with the sword, they wandred vp and down in sheepe skins, & goats skinnes, being destitute, afflicted, and tormented.* p *Whom the world was not worthy of: they wandred in Wildernesses and mountaines, and dens, & caues of the earth.* And in the time of the Primitiue Church, the godly were thrust out of their houses, spoiled of their patrimony, loaded with irons; and locked in prisons, deuoured by wild beasts, slaine with the sword, and burned with fire. There can hardely be inuented any cruelty, or new torments, which these holy Martyrs haue not endured. They were beheaded, burned, hanged, pressed to death, rosted on spits, broiled vpon gridyrons, boyled in hotte oyle, and in scalding lead, throwne downe from high mountaines vpon sharp strokes, torne with wild horses, rent asunder with the violence of bowed trees, throwne to the beasts, condemned to toyle in the mettall-mines, thrust through with speares, brained, racked, prickt with pen-knives, their eies bored out, their tongues cut, their armes, handes, their legges and feete, and all their members disfigured with variety of punishment, their bowells

m Heb. 11. 35

n 36

o 37

p 38

The afflictions and persecution of the Christians in the Primitiue church.

ells dismembred, and themselues fammined to death. Yet they feared no death, they were dismaide at no cruelties; the tormented stoode stronger then the tormentors, and their beaten and torne members, ouercame the beating & rearing bookes: and what is it that we suffer, if it be compared with their sufferings? Euen nothing, or very little. And why should we feare man, that are feared of the Angells, for we shall iudge the very Angells, that are feared of the diuells, for ouer the diuells we haue receiued authoritie, yea that are feared of the whole world, for we shall iudge the world? Let vs therefore with our whole might, arme vs vnto this combate: the Persecutors when they woūd vs most, are deepliest wounded: & when they thinke most of al to be conquerors, then are they most conquered: for we shall walk vpon the Basiliske and adder, and stampe vnderfoote the lion and the dragon.

See lib. 2. Cap. 3. Sect. 3.

The patience and constance of the Christians.

That God loueth vs neuertheleſſe though he suffer vs to taſte of his cup: but rather that he doth the more loue vs.

Sect. XV.

Obiection.

The Lord permitteth others to liue at ease in prosperitie, they haue the world at will, they want not the comforts of this life, and yet it is certaine that God loueth them as his owne children (being so indeed) & that with no lesse affection, than he doth thē whom he scourgeth with aduersitie: alas, I would if it had pleased the Lord, so that he wold spare me for this time, specially considering how vnfit euery way I am for the trial.

Answere.

WEe are euer prone to prie into the state and condition of other men, (such is the peruersenes of our nature, and the weakenesse of our faith) that we wholly forget or neglect our owne. We iudge euery mans case euer better than ours, and suppose that all others haue the world at will (as they say) saue our selues. Whereas indeed, there is no child of God, that is alwayes without his crosse (either inward or outward) for howe else coulde that saying of Christ bee veri-

verified, a *In the worlde you shall haue sorrowe:* howbeit the temptations of one is greater and heauier than of another; As it can of no reasonable man be construed but in good part, to binde and keepe in awe, yea to whip and beat the mad man, when hee falleth into his rage, likewise to pinch, nip, and wring, yea with hot irons to burne the sicke of the lethargie, when hee entreth into his deepe sleep: So it cannot bee thought, but that God doeth the part of a mercifull father, when with the scourges and hotte yrons of affliction, he either correcteth our former, or preuenteth our future infirmities. Not euery one that spareth, is our friend, nor euery one that striketh, is our foe. b *The wounds of a louer are faithfull.* He that bindeth the franticke, or wakeneth the sicke of the lethargy, thogh to both trobleſome, yet to both is he very frendly. As a mother desirous to affectionate hir child to hirselfe aboue al other, maketh al of hir houshold to vse it curriſhly in shewe, that finding no good intreaty of any but of her, it may the willinger repaire vnto her: So God suffereth vs, of the worlde, the flesh, and the Diuell, to be molested, that we may onely acknowledge him, and come vnto him, as our chiefe refuge and succour. The diuell kisseth where he meaneth to hurt, he tempereth poyson in a golden bole, & in a sumptuous shippe wasteth his passengers vppon the rockes of destruction. But God taketh a con-

a Ioh. 16. 20.

b Pso. 27. 6.

Wherefore God suffreth vs to be afflicted.

trary courses; for as the husbandman doth lop the vine, leſt all the force ſhould vnprofitably be ſpent in leaues, and the roote bee thereby weakned, the fruit be neither ſo much, nor ſo pleaſant, as otherwiſe it would: ſo God, like a carefull keeper of our ſoules, leſt our whole mind ſhould be imployed in vaine ſuperfluous pleaſures, he cutteth them from vs, that our wits, which ſhould in them without profit be defuſed, being kept within compaſſe by troubles, may be fitter to worke and bring foorth fruits of faith, to the working of our eternall ſaluation. Where God purpoſeth to heale, he ſpareth not to launce, he miniſtreth bitter ſirrops to purge corrupt humors; and ſends embaſſies of death and reuenge, where he meaneth to beſtow eternall life and perfect felicity.

Note.

c Gen.42.9 cIoſeph accuſed his brothers as ſpies, when he meant them leaſt harme, and reſtrained little

d Gen.44.15 dBeniamin as guiltie of theft, whom he knew ful wel to be a guiltleſſe innocent: He that had

e Gen.39.20 eſeene eIoſeph in priſon, f Mordecai with his

f Heſt 5.14 gibbet before his eies, & g Daniel in the lions

g Dan.6.16 den, would haue lamented their caſe, and feared their further misfortune: But, had hee knowne that Ioſephs priſon ſhould ende in a

h Ge 41.40 hprincedome, Mordecai his perill in royall

i Heſt.6.10 preferment; and Daniels danger in kgreat cre-

k Dan.6.26 dite, he would rather haue thoght them much beholding to God for their enſuing felicitie, then greatly to be pitied for their preſent diſtreſſe.

ſtreſſe. The Lorde oftentimes beſetteth his ſweete fruite with rugged leaues, with ſharpe and pricking thornes, that the hardnes to attaine them, may make them the more prized, and the remembrance of former aduerſitie, may make the comforts following, more delightſome. The benefit of a calme weather is moſt deſired, and beſt welcome after a boiſterous tempeſt; health is neuer ſo much eſteemd as after a great ſickneſs; and al pleaſure is moſt pleſant to thoſe that haue bin left acquainted with it, and moſt troubled with the contrary. l *Vnto the hungry ſoule euery bitter thing is ſweet,* faith Salomon. Grieue not at your perſecution then, and ſay not, I am vnfit for the triall: for if the Potter tempereth his furnace agreeable to his veſſell that he mindeth to frame; if the Gold-ſmith vſeth great care, not to haue his fire too great, or too little, for the quantitie of his mettall: if the Carier haue a regard, not to loade his beaſt with more than it is able to beare: How much more warie is God, in not ſuffering vs to be tempted aboue our ſtrength? But if our temptations increaſe, he is faithfull, and m *will not ſuffer vs to be tempted aboue that we be able, but will euen giue the iſſue with the temptation, that we may be able to beare it.*

l Pro. 27. 7

m 1. Cor. 10. 13.

That burning aliue is not ſo extreame a torment as commonly it is thought to be.

Sect. XVI.

Obiection.

The bitterneſſe of the puniſhments, that I am enioyned to ſuffer, doth ſo terrifie me, that I know not ſcarce what to doe, I ſhall be burned quicke. Oh, how ſhall I be tormented in that dolorous kind of death! Thinke you that I may patiently beare the rage of the fire? I am perſwaded that my paines ſhall be ſo grieuous that I cannot either keepe my mind quiet and patient, or remember and thinke on Chriſt, ſo that in that anguiſh and agonie, I ſhall quite forget my Sauiour: And what ſhall become of me then? How can I reſiſt the temptations of Sathan? Who then (no doubt) will be very buſie about me.

An-

Answere.

Cicero, an heathen Philosopher, saith, that in India, when any man was dead, and his carcasse readie to be burned; his wiues (for there they had many wiues) contended among themselues, who should bee burned with him. And she whom he loued best, hauing vanquisht the rest, was cast quick into the fire with the body of her dead husband, and burnt; the other being full of sorrow, for that they were ouercome, departed with great moan & lamentation, wishing rather to haue bin burnt, then to liue. And shal we be afraid of burning, seeing we are certain of that which they hoped for? Die once you must, whether you will or no, (how soone, God knoweth) seeing then you must dy, will you not dy willingly for Gods sake, especially considering that they are thrise happy, whom God vouchsafeth such an honourable death? Shall not we for Gods sake suffer that which diuers Pagans suffered for their cuntries sake? Curtius feard not to die for the city of Rome, Mencotheus for Thebes, nor Codrus for Athens. These heathenish exampls might make Christians ashamed, if they be so cowardly as to feare death. Burning is not such a grieuous punishment as you imagine, for God is a faithfull, he will lay vpon vs no more than we can beare.

That burning aliue is not intolerable to the faithfull. a 1. Cor. 10. 13

b Esay. 43. 1. c 2 d 3

beare. b *Feare not* (saith the Lord by Esay the Prophet) *for I haue redeemed thee, I haue called thee by thy name, thou art mine. c When thou passest through the waters, I will be with thee; and through the floods, that they do not ouerflowe thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee* (for thy destruction) d *I am the Lord thy God.* And for the better confirmation hereof, many examples both ancient and late might be alleadged, onely I will content my selfe with one or two, which hapned in these latter yeeres, in the time of King Henry the eight, and Queen Mary. M. James Bainham, holy Martyr, hauing sentence to be burned, for the constant confession of Christ Iesus and his Gospell, as he was at the stake (in the yeere of our Lorde, 1532) in the midst of the flaming fire, his armes and legs beeing halfe consumed, spake these wordes: O ye Papists, behold, ye look for miracles, and heere now yee may see a miracle, for in this fire I feele no more paine, than if I were in a bed of downe; but it is to mee a bed of roses. In like manner, in the time of Queen Mary. M. Thomas Hawkes, a faithfull seruant of Christ and holy Marter also, hauing iudgement to be burned for the same cause. At what time he should be burnt, some of his familiar freinds, beeing terrified and feared with the sharpnesse of the punishment that he was going to, priuily desired, that in the middest of the

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the flame, hee would shewe them some token (if hee could) whereby they might bee more certain whether the pain of such burning were so great, that a man might not therin keep his minde quiet and patient: which thing he promised them to doe, and so secretly it was agreed, that if the rage of the paine were tolerable, and might be suffered, then hee should lift vp his hands aboue his head towards heauen, before he gaue vp the ghost. Now then; when he was at the stake, and the fire set vnto him; In which when he continued long, and when his speech was taken away by violence of the flame, his shinne also drawne together, & his fingers consumed with the fire, so that now al men thought certainly he had bene gone; suddainly, and contrarie to al expectation, the blessed seruant of God, being mindfull of his promise before made, reached vp his handes burning on a light fire (which was maruelous to beholde) ouer his head to the liuing God and with great reioycing (as seemed) strooke or clapped them three times together. At the sight whereof there followed such applause & outcry of the people, and especially of them which vnderstood the matter, as the like hath not commonly beene heard. And so the blessed Martyr of Christ straightway sinking into the fire, gaue vp his spirit, in the yeere 1555. Iune 10. By these examples, among a thousand which might be alleadged, you see that burning

A token giue in the fire, that burning is not so intollerable a paine as men commonly thinke.

ning is not such extreame paine, as you took it, and so must we thinke of al other worldly torments whatsoeuer.

That the patience of the Saints is not Stoicall Indolencie.

Sect. XVII.

Obiection.

Me thinkes by your allowance of the former of these two examples, you alleadged, that you alow of stoical indolencie; for you seeme vnto me to require such cherfulnesse of vs, as should take away all sense and feeling of griefe and bitternes: I doe not thinke indeede, that any of the Stoikes themselues, (no not the seuereſt Censurer among them) were so deuoyde of affections, as they would haue other men to be.

Answere.

WHat the Stoikes held, or how they were affected, it skilleth not vs to know. I alleadged the example of

M.

M. Iames Bainham, to this end, to set forth the loue, mercy, and faithfulnesse of God towards his children; for one while he deliuereth them out of trouble, an other while he letteth them taste of Christs cup, yet he standeth at theyr elbow (as it were) to comfort them, and to a rebuke Satan; who now especially, tooth and naile, seeketh by all meanes possible, to deuoure the poore innocent Members of Christ vvith so many afflictions, do labour very earnestly, to enter into the kingdome of heauen. But, whether they do suffer or not, the Lord is euer b faithfull towards them that loue him, and turneth all things to the c best, vnto them. I vtterly dislike & condemne that blockish conceit, that would haue men to be without all affection; howbeit of late it hath beene newly furbished, by certaine vpstart Stoikes. For Pleasure and Griefe do rule our actions, & there is no man, but either affecteth or eschueth things for the one or the other. In the sea, if the winds blow not, the shippes are constrained to lie still, being not able to stirre from the place where they are: So our nature, if all actions cease, cannot, nor shall not bee able to turne, ether to the right hand, or to the left, no more than if we were in a palsie, which takes away the vse of the whole body. Wherfore d Plato called them the sinews & strings of the minde: giuing vs to vnderstand, that as the body is moued & guided by the sense, so

a Iude. vers. 9

b 1. Co. 10. 13
c Rom. 8. 28.

Affectiõ doth rule al our actions.

d Plato in Philebo.

so is the minde moued and ruled by affection: and e Plutarch saith, they are the handle of Philosophy, for men would neuer loue it, if they had not some sparkes (as it were) of some shame, desire, reputation, ambition, pleasure, or sorrow, which stirre them vp thereunto. I know they obiect, that these affections are the causes why wee fall into diuers vices; If there were no loue, there would be no louers. But these men do as they did, who maintained, that we neuer ought to ride post, for that some haue catched falls thereby; or that wee must not sing, because sometime we fal into discord. Must we cut off the legge, because it halteth? so, must we take away all affections of nature, because they allure vs vnto vice? Nay rather, if we feele our affections ouer-strong and forcible, we must keepe them vnder, that they trouble vs not, tempering them with reason, and not clearely extinguishing the same. But to come neerer to the matter, and our purpose. To beare the crosse patiently, is not to be altogether senseleese, & vtterly bereft of all kind of feeling; seeing our Sauiour himselfe, not in words onely, but with his own example also, vtterly condemned this Stoicall indolencie. For he f groaned and g wept, both at his owne, and other mens calamities, and taught his Disciples to doe the like. h *Verily, verily, I say vnto you, that you shall weepe and lament.* And lest any man should blame them for weeping, he

e Plut. in Tra. de virt. mor.

Obiection.

Answere.

What it is patiently to beare the crosse.

f Ioh. 11. 33.
g 35
h Ioh. 16. 20.

he pronounceth them happy; [i] *Blessed are they that mourne*, and [k] *weepe*. And no maruel, for if teares be misliked, what shall we thinke of the Lord himselfe, who oftentimes wept? If all feare proceedeth of vnbeliefe, what shall we iudge of that horrour wherewith Christ himselfe was stricken? If we mislike all sorrow and sadnesse, how can we like of that, where the Lord confesseth that his [l] *soule is heauy to the death*? Thus I speake, to the intent I might reuoke godly mindes from desperation, lest they cease to seeke after patience, because they cannot vtterly shake off the naturall motions of heauinesse and sorrow; which must needes happen to them, which of patience doe make a kinde of senselessenes, and of a valiant and constant man, a senselesse blocke, or stone, without passions. The Scripture doth praise the Saints for their patience, while they are so afflicted with the sharpnesse of persecution, as that thereby their courage is not vtterly quailed, nor themselues faint & comfortles, but filled with spirituall ioy. We must labor to tame & bring vnder, all the ill motions of our minds to the ordinance of the Lords holy will, and not vtterly to quench and shake them off.

i Math. 4.
k Luke. 6. 21
l Mat. 26. 38

That

That we muſt not be diſmaid though friends forſake vs: And how we muſt not yeeld to their vngodly ſuggeſtions.

Sect. XVIII.

Obiection.

My familiar acquaintãce haue quite forſaken me, and they who heretofore delighted in my company, haue now conneighed themſelues from mee. My friends are very earneſt with me, both day and night, to relent, and to reuoke my former confeſſion: I am very loath to diſpleaſe them in any thing, rather I will indanger my ſelf than anger them. And ſurely if I ſhould perſiſt and hold out (no doubt) I ſhould bring my fathers hoarie head with ſorrow to the graue, and that before his time, he would take the matter ſo grieuouſly.

Anſwere.

Note. IT is the propertie of the diuell and his inſtruments, to feede like ſtorkes, vpon the venomous and euill affections of men: They only

only take pleasure to see vs in sinne; but if we amend and betake our selues to some better course, then they reioyce at our calamities.

As rauens and vultures, straight smell out dead carrion, when it is corrupted, and draw vnto it, by the vnsauorie stench, wherein their delight is, but the sound bodies, they neither sent nor seek out: So the wicked are ready to flocke about vs, so long as we are in the stench of sinne, and corupted with vice, because they themselues delight therein. But if we be sound and whole, and haue cast from vs that carrion wherof they are so eager, they neither smel vs, nor seek vnto vs, but rather auoid and hate vs. The sauor of godlinesse striketh them dead; & though in the winter, when the vine is bare they could lie vnder it, yet in the spring, when it beginneth to flower, they, like serpents, are striken dead with the sent thereof; and therefore, what maruel is it if they mortaly hate it? As for your friends, who (you say) labour to haue you reuoke your former confession, answere them as Christ answered Peter in the like case. a *Get thee behind me Satan: Thou art an offence vnto me, because thou vnderstandest not the things that are of god, but the things that are of men* For herein they are your foes. Now the Lord hath opened your eies, and enlightned your heart, that you might know the truth: and will you, against your owne conscience, denie the knowne truth? Ah, do it not, lest thereby you

a Mat. 16. 23

displease God, and fal into his hands, which is horrible to Hypocrites. b *Whosoeuer* (sayth Christ) *shall deny me before men, him wil I also deny before my Father which is in heauen.* c *Whosoeuer shall be ashamed of me, and of my words, among this adulterous & sinful generation, of him shal the son of man be ashamed also, when he commeth in the glory of his Father with the holy Angells.* Forget not these things, but consider of them. If your friendes will bee displeased and angry at your constancy in the trueth, remember that Christ saith, d *Thinke not that I am come to send peace into the earth, I came not to send peace, but the sword;* e *For I am come to set a man at variance against his father, and the daughter against her mother, & the daughter in law against her mother in law:* wherfore it is no maruell if you be at oddes with your friends and kinsfolkes. You say, you may not displease your father, you loue him so wel. But Christ saith, f *He that loueth father or mother better than me, is not worthie of me.* g *If any man come vnto me, and hate not his own father and mother, &c. He cannot be my Disciple.* We must not, for the loue of parents, or friends, deny, or dissemble the trueth of Christs Gospel: For h *it is impossible that they which were once enlightned, & haue tasted of the heauenly gift, & were made partakers of the holy ghost:* i *and haue tasted of the good word of God, and of the powers of the world to come:* k *if they fal away, should be renued again by repentance, seeing they crucify Christ again to themselues and*

b mat. 10. 33. luke. 12. 9.
c Mat. 8. 38. luke 9. 20.
d Mat. 10. 34 luke. 12. 51.
e Mat. 10. 35. luke 12. 53
f Mat. 10. 37
g Luk. 14. 26
h Hebr. 6. 4
i 5
k 6

and make a mocke of him. l For if we fall willingly after that we haue once receiued and acknowledged that trueth, there remaineth no sacrifice for sinnes; m But a fearefull looking for iudgement, and violent fire which shall deuoure the aduersaries. n It had bin better for them (saith Peter) not to haue acknowledged the way of righteousnes then after they haue acknowledged it, to turne from the holy Commandement giuen vnto them. Wherefore in any case thinke vpon your selfe, and sticke not boldly to confesse Christ, at al times, and in al places; for o if we deny him, he will deny vs.

l Heb. 10. 25

m 27

n 2. Pet. 2, 21

o 2. Tim. 2, 12

That the pretence of nourishing wife and children, (though they haue no other meanes to liue) is no cause why we should deny or dissemble the knowne trueth.

Sect. XIX.

Obiection.

Alas! I grant all these things to be true: Yet it is commonly saide, Necessitie hath no law, *my state and affaires are such, that I must either vndo my selfe and mine, or els I must needes straine,*

yea and doe quite against my knowledge and conscience. For you shal vnderstand that I haue many children at home, small, god wot, suckling infants, a lame, impotent, aged and sickly wife beside. We are a great number, very poore & beggarly, hauing no manner of thing wherewith to preserue our liues, but only what I get and win by my daily labour. Now if I leaue them, they must needes starue for want of food, they cannot go to begge (if that were lawfull) nor stirre from the house, such is their infirmity and weakenesse. Alas sir, what shall I do in this case? For God and Nature committed the charge & care of them into my handes.

Answere.

YOur estate is lamentable, and grieuous I must needs confesse, yet no other then very often happeneth to a godly man, the childe of God. Of you and such like spake our Sauiour Christ in the Gospell, when hee prophecied (among other thinges) of the destruction of Ierusalem, and of the ende of the world,

world, calling you great bellied & trauelling women, and women that giue sucke to young infants, saying (lamenting, and not cursing) a *Wo be to them that be with child, and to them that giue sucke in those dayes:* thereby meaning all persons, (men and women) that (their necessary affaires, so letting and hindering them) cannot confesse Christ boldly, if need require; nor fly from the infection, of the poisned and pestiferous plague of Antichrists abhominations. Yet step vnder the veile of Gods worde, there you shall finde comfort, and be resolued what to doe in this case. There you shall find, that if you looke for the life to come, and the blessed resurrection, you must in any case, freely, and boldly, confesse Christ and his Gospel, whatsoeuer shall betide you. But what shall I doe to my wife and children (say you?) These and all other your cares you must commit to God, and trust in him, b *Cast all your care vpon him* (saith the Apostle) *for he careth for you.* The good c shepheards, assoone as the Angels tolde them, that Christ was born at Bethleem, strait being filled with spirituall ioy, d went to see and visit him. They demanded not, who shal keepe the wolfe from the sheepe in the meane while, they reasoned not of it, but committed their sheepe and al other things vnto his gracious tuition, whose commaundement and will they obeyed. Do you so likewise, take example of these good shepheards; aske not, what shall be-

a Lu. 21. 23 mat. 24. 19 mar. 13. 17

b 1. Pet. 5. 7

c Luk. 2. 8.

d 16

become of my wife & children? commit them, and al other things vnto Gods mercifull protection, and he will care for them, and prouide for them in the time of dearth. It is commonly seene, that when all humane & worldly comfort faileth, in the greatest extremitie, when the danger is at the highest, then vnto his children, after his accustomed mercy putteth he to his helping hand, and deliuereth the partie from danger. Innumerable examples hereof haue we in the holy scriptures. In what extremities were the e Patriarkes very often, and especially f Ioseph? and how often were they g deliuered? in what danger was h Moses when he was faine to fly away for his life? and yet how he was i restored againe, in what straites were the k people of Israel, beeing compassed on euery side, on the one side with the main hoste of their ennemies, and one the other side with the maine sea, so that they had nothing to looke for, but present death, either by drowning, or else by the sworde of Pharao? and yet in this extremitie, they were l deliuered. And afterwards, when they were in great m misery, how wonderfully did God deliuer them, by the hands of the Iudges? n Othniel, o Ehud, p Shamgar, q Deborah, r Gideon, s Iphtah, t Samson and others? What shall I speak of the deliuery of u Dauid in his extream persecution? And of the Prophets, *Elijah. x Ieremie: y Daniel, z Micajah, a Ionah, and others,

e Ge. 31 & 32
f Ge. 39. 20.
g Ge. 31 & 32
h Ex. 2. 14. 15
i Exo. 3. 10
k Exod 14. 9
l Exo 14. 30
m Iudg. 2. 14
n Iudg. 3. 9
o Iudg. 3. 15.
p Iudg. 3. 31.
q Iudg. 4. 4
r Iudg. 6. 14
s Iudg. 11. 6
t Iudg. 16. 30
u 1. Sa. 18. 11
1. Sam. 19. 11
*2. ki. 1. 9, 11
x Ierc. 37. 17
Ier. 38. 10, 11
12, 13.
y Dan. 6. 16
da. 14. 29. 31
z 1. Ki. 22. 27
a Iona. 2. 10.

others, whome the Lord mightily deliuered from extreame miſeries? O but (you wil ſay) theſe were of the olde Teſtament. What? is not God the ſame God ſtil? is hee a changeling? is not he as good vnto the people of the new Teſtament alſo? Reade the Actes of the Apoſtles, and you ſhal ſee that he is as good, and the ſame God ſtil. Who deliuered the [b] Apoſtles out of priſon, but he? Who deliuered [c] Peter the ſame night (miraculouſly by the miniſterie of an Angell) that Herod had appointed to ſlay him? Who turned the hearts of the [d] Magiſtrates, when they came to Paul and Silas, requeſting them to depart in peace, after they had ſcourged them, and laide them in the inner priſon faſt by the heeles in the ſtockes? Who deliuered [e] Paul frō the hands of the Iewes, when they had ſworne that they would neither eate nor drinke, vntill they had ſlaine him? Verily God, and none elſe; It followeth then, that you put your whole truſt & confidence in his mercie, and he will deliuer you.

b Acts. 5. 19.

c Acts. 12. 8.

d Acts. 16. 35. 39

e Act. 23. 24.

That the Lord wil not fail his children in theſe days, no more then he did in times paſt, in the olde Teſtament, and in the time of the primitiue Church.

Sect. XX.

Obiection.

Verely I beleeue these things, & acknowledge them to be true. Yet they are speciall miracles, which God wrought for the deliuery of those auncient Fathers and Apostles in the beginning & infancie of the Church, whenas the Gentiles and Nations were to be conuerted vnto the Christian Religion, which miracles are now ceased; So that my case remaineth the same it was before.

Answere.

SVrely this is not tru that you say, for euen since the Apostles time, God shewed his power in the deliuery of his seruants from the hands of their enemies, as may bee seene in the tripartite and Ecclesiasticall Histories of Eusebius, Zozomenus, Socrates, & others. And touching our times, there is no doubt but that God worketh and faileth not his seruants at any time, when neede requireth, forsomuch as the Prophet Dauid saith, a *Thou* (Lord) *hast aforetime laide the foundation of the earth, and the hea-*

a Ps.102.25

heauens are the worke of thine hands. b *They shall perish, but thou shalt endure, euen they al shal wax olde as doth a garment, as a vesture shalt thou chaunge them, and they shall bee chaunged.* c *But thou art the same, and thy yeeres shall not faile.* Wherefore, what the reason is, that we see not in these dais so many miracles, I know not, whether it be, that our sight is not so clear, or that we haue not such faith as they had, whom God deliuered in times past: or that (as you said) after the time that God published his doctrine, so many miracles do not appeare, or whether there be any other reason, God knoweth: yet you know that the Lord wanteth no power to deliuer his people, no more at this present then he did in times past: & you know also, that al things come to passe by the prouidence and fore-appointment of God; and that God turnes al things to the d best, for his elect. Wherfore repose your whole trust in God, & cast al your cares vpon him, as the e Scripture biddeth you, & he wil not fail, neither you, nor yours, in the time of neede, only confesse him boldly, serue him onely, and loue him hartily.

b 26

c 27 *l*

d Rom. 8. 28

e 1. Pet. 5. 7

That we should not be afraide at the faces, behauior, and maiestie of mortall men.

Sect. XXI.

Ob-

Obiection.

But alas sir, Our aduersaries beare such a maiestie in their maanners, & such grauitie in their words; they are so terrible and cruell in their dealings, with such sterne countenaunces, and bigge looks: they vse such reprochfull, scornfull, and slaunderous words, that they face me downe quite, as though my cause were not good, or I guiltie of some heynous crime. And further, I am afraid I shall not be able to answere them in such points as they will examine me, not that I mistrust the goodnes or truth of my quarrell, but because, I fear me, they shall dash me altogether out of countenance.

Answere.

THe red-hot yron being put into the water, maketh a great noyse, and seemeth to do the water great harme, whereas in the end we find the fire thereof quenched, the force of burning lost, the heat abated, and the water little or nothing woorse. Like this bubling

Note.

bubling is our aduersaries triumph ouer vs; for though they face vs downe, though they insult against vs, yea, though they imbrue their bloudy fists in our bleeding woundes, and make, to the eie, a great shew of victorie, yet when it commeth to the proofe, God wil shew by a ruefull experience, that all the noise that they make, is but a sound of their owne quenching, fall, and ruine, and our estate not hurt, but bettered by their seueritie a *Feare not them which kil the body* (saith Christ) *but are not able to kill the soule, but rather feare him, which is able to destroy both body and soule in hell.* So then, let Sathan fume, let hell roare, let the worlde rage, and all worldlings fret neuer so much, yet, be yee sure, no man can take vs out of our heauenly Fathers hands, for he is greater then al. b *In the world you shall haue affliction* (saieth our Sauiour) *be of good comfort, I haue ouercome the world.* When the persecutors impriſon our bodies, they set our soules at libertie with God; when they throw vs down headlong, they lift vs vp; when they persecute vs, wee flourish; when they tread vs downe, we grow vp; when they despise vs, wee profit; when they hurt vs, we ouercome; when they seem to conquer vs; then are we most constant; and when they kil vs, thē they bring vs into euerlasting life; from earth into heauen, from labour to rest, from temptations to quietnesse, from tormentes to delights, from worldly laughters to a crowne

a Mat. 10.28 luke, 12.4

b 1 Ioh, P6.33

of

The nature of true religion is, to encrease by persecution.

Violence of torments the onely means to suppres impietie & wickednes.

of glorie. Here may wee behold the force and nature of the Christian religion, which beyõd all naturall course, and aboue all the reach of mans vnderstãding, increaseth by that means, by which all other things are suppressed, wee haue no other way to roote out sinne & wickednesse, and all kinde of impietie, no meanes to abolish lewd behauior & disorder amongst men, but ouely violence of torments & cruell punishments: for the feare of seuere chastisement maketh men to bridle their vntamed affections, and if any be executed for great enormities, his sin dieth with him, and seldome leaueth hee any posteritie, that by his death is not rather dismaide nor encouraged to follow his euill example. But in this quarrell of our faith it hapneth quite contrarie: for as a good slip beeing grafted in a sowre tree, bringeth foorth neuertheless sweete fruit, agreeable to his owne kinde; and the sap of the same roote, which in the crab is sowre and bitter, in the apple of the slip is most pleasant and delightsome, and though it be loathsome in the one, it allureth in the other: So happeneth it to Gods Saintes, beeing put in the Persecutours handes: For their odious and intollerable crueltie, whẽ it is practised vpon malefactors, breedeth terror, and feare, and horror for the wicked fruites, for which they are punished: Yet in the faithfull and Religious, the same bitter torments being practised vpon them, are

The contrary effects of punishment in the godly & wicked.

the

the means, working in them, by a true faith in Christ, to worke the pleasant & goodly fruits of their saluation; not onely most acceptable vnto God, but able to allure mens hearts to taste of the same. Cõcerning that you say, you are afraid you shall not be able to answere your aduersaries: Feare not, onely set God alwayes before your eies, and let your whole care and studie be how to please him; for hee shall giue you such c wisedome, that the enemies shall wonder at, and euen be ashamed & confounded. Consider how Moses behaued himselfe before Pharao King of Ægypt, in his glorious maiestie and power; he, hauing the Lord alwaies before the eies of his faith, spake boldly, through the might of Gods spirit working in him, to the great terrour and astonishment of the terrible & cruel enemies. Wherfore study not what you shall answere, but speake boldly that that God shal put into your mind. Consider what Christ sayth; d *ye shal be brought to the gouernours and kings for my sake, in witnesse to them and to the Gentiles.* e *But when they deliuer you vp, take no thought how, or what ye shall speake: for it shall be giuen you in that houre what you shall say.* f *For it is not ye which speake, but the spirit of your Father which is in you.* g *I wil giue you a mouth and wisdome, where against all your aduersaries shall not be able to speake or resist.* Rest vpon this promise of the sonne of God, he is faithfull, and will not breake promise.

c Luk.21.15

d Mat.10.18

e 19 luke 12.11

f Mat.10.20 marke 13.11

g Lu.21.15.

Com-

Comforts against the dulnesse of the spirit, and vnfitnesse to suffer.

Sect. XXII.

Obiection.

Yet I would very fain that it might please God to deliuer me, by some good means or other, out of my persecutors hands: For me thinkes, I am out of heart, and doe not feele the comfort of the spirit as I was wont heretofore. I am euen as it were a blocke, and if I were enforced at this instant to suffer triall, (as surely my time is very short) I think I shuld be very vnwilling to endure it, as a beare to go to the stake. Alas! how shall I suffer the rage of the fiery flames, and the terrour of death, being thus lumpish and heauy, and quite destitute of al spirituall comfort?

An-

Answere.

CErtainly God loues you neuer the lesse, though you presently suffer for Christs cause, than if he should deliuer you. In all ages God vseth his elect after the manner, which seemed best vnto his secret & vnsearchable wisdome: Some he deliuered, others hee suffered to taste of Christes cup; who notwithstanding were as deare vnto him, as they whom he deliuered: Yea verily, it seemeth that he better loueth, and doth more for them that suffer, then for the rest; for he standeth by them being tormented, hee strengthneth them in faith, and maketh them perfect; whenas hee doth but giue vnto such as he deliuereth some longer respite, and leaueth them in daunger to fall in the like peril againe. But you say, you feele not the comfort of the spirit as you did heretofore. Let not this terrifie you, nor make you affraid, for commonly it happeneth thus vnto Gods childrē. Certainly Dauid was in a grieuous case when he cried, a *My soule fainteth for thy saluation:* b *Mine eies fayle for thy promise:* c *When wilt thou comfort me? for I am like a bottle in the smoke;* and when he cried so often, d *Quicken me according to thy word.* e *Quicken mee according to thy louing kindnes* f *Quicken me according to thy iudgement.* And Dauid (you know) was the child of God, & receiued comfort againe.

That they are not lesse regarded of God who suffer, than they who are deliuered for the present.

a Psa. 119. 81
b 82
c 83

d Psa. 119. 25 107.
e 88. 51,
f 149.

gaine. This also may be notably seene in the late example of g M. Robert Glouer Martyre in the time of Queen Mary, who after he was condemned by the Bishop, and was now at a point to be deliuered out of this world, it so happened, that two or three dayes before, his heart being lumpish and desolate of al spirituall consolation, felt in himselfe no aptnesse, nor willingnesse, but rather a heauinesse and dulnesse of spirit, ful of much discomfort, to beare the bitter crosse of Martyrdome ready now to be laid vpon him. Wherevpon he fearing in himselfe, lest the Lord had vtterly withdrawne his wonted fauour from him, made his mone to som friend of his, signifying vnto him how earnestly he had praied day & night vnto the Lord, & yet could receiue no motion or sense of any comfort from him. Then his said friend comforted him with Gods promises, assuring him in the truth thereof, that he should receiue comfort, when the Lord saw his due time: and therefore desired him, whensoeuer any such feeling of Gods heauenly mercies, should begin to touch his hart, that then he would shew some signification thereof: whereby he might witnesse with him the same; and so departed from him. Now the next day, when the time came of his Martyrdome, as he was going to the place, and was now come to the sight of the stake, although al the night before, praying for strēgth & corag, he could feel none, sodēly he

g Actes and Monuments pa. 1555. col. 2. of the last edition.

The Lord for a time may withdraw his comfort, but at length hee visiteth again his seruants.

he was so mightily replenished with gods holy comfort and heauenly ioys, that he cried out, clapping his hands to his said frind, & saying in these words; *He is come, he is come*, &c. and that with such ioy and alacritie, as one seeming rather to be risen from some deadly daunger, to liberty of life, then as one passing out of the world by any paines of death. So he died, being burnt for the testimony of Iesus Christ, in the yeare 1555. Septemb. 20. And this example most excellently declareth, how shrewdly a childe of God may be humbled and shaken, but neuer finally forsaken. For b *whom the Lord loueth, he loueth vnto the end.* i *Him that commeth vnto me* (saith Christ) *I cast not away.* Wherefore be patient, and comfort your selfe, for the k Lord wil not absent himselfe for euer. l *Hope in the Lord, be strong, and he shall comforte thine heart, and trust in the Lord*, saieth Dauid. No doubt, Dauid could tell what the children of God must doe in this case, himselfe beeing so often plunged in this pit. The sunne doth not alwayes shine vnto vs, for it is often couered with misty and darke cloudes, yea and euery day it setteth, and doth (as it were) take his leaue from vs, as though it came no more. Yet we see those cloudes vanish away in time, and the cherefull rising of the sunne followeth his heauy setting. The sap of the tree doeth not alwayes ascend, to make it greene & flourishing, but sometimes it descendeth; yet it is not

b Ioh. 13. 1.
i Ioh. 6. 37

k Psalme 23.
l Psa. 27. 14

quite gone, but hideth it ſelfe in the roote for a time, and afterwardes it returneth againe. So fareth it with vs, we do not alwayes feele the comfort of Gods ſpirit, which bringeth the ſweet ſappe of ſpirituall ioyes vnto our ſoules, but ſometimes it withdraweth it ſelfe from vs for a time; then do the bluſtering ſtormes of temptation ſhake off our leaues; yet neuertheleſſe, the foundation of our hope ſtandeth faſt, our ſaluation is rooted in Chriſt, the Spirit is not quite gone (though it leaueth vs to our ſelues for a time) but will returne againe, and make vs greene and flouriſhing. The mother, after ſhe hath felt her childe once to mooue, doth alwayes hope the beſt, though euer it mooue not, and when weakly it ſtirreth, ſhe hopeth that it ſhall haue greater ſtrength in due time. So muſt we, if we haue once felt and taſted of the ſweete ioyes of the Spirite, let vs euer hope the beſt, and if we earneſtly deſire the ſame againe in more aboundance, let vs be ſure the ſpirit ſtirreth in vs, and that in due time it will ſhew it ſelfe in his full ſtrength, euen to the ſaluation of our ſoules.

Wherefore the children of God be ſometimes dul

You ſhall vnderſtand alſo, that if the children of GOD did neuer fall, if wee had a liuely apprehenſion of ſpirituall comforts alwaies, then would we not make ſuch account, and eſteem ſo much of the ſweet power of the ſpirit, as now we do; yea, peraduenture we would imagine, that, were it naturally ingrafted

ted in vs, which is powred by meere grace; neither would we be so much thankfull for it vnto God, as now we be. Wherefore the Lord, for a while, withdraweth his spirit from vs, that it may bee the better welcome, and sweeter when it commeth. Therefore sticke to it constantly, for it cannot bee, but that the Lord wil, at the last, satisfie your desire, with plentie of consolation, seeing your cause is so iust and true. m *And I am perswaded of this same thing, that he that hath begunne this good worke in you, will performe it vntill the day of Iesus Christ.* n *For the giftes and calling of God are without repentance.* After winter commeth summer: after a foule day commeth a faire: o *Weeping may abide at euening, but ioy commeth in the morning.*

m Phil. 1.6

n Ro. 11.29.

o Psal 30.5

What a great dignitie Martyrdome is: And how we should not thinke our selues vnworthy to suffer for Christs sake.

Sect. XXIII.

Obiection.

The Lords name be blessed for al his comforts; Now I am fully resolued, willingly to suffer the extremitie of such tor-

ments, as my Persecutors shall impose vpon me, be they neuer so cruell and bloudy. Yet me thinkes, I am not worthy to suffer for Christ, and the verity of his Gospel, to lay downe my life in so good a quarrell; considering mine owne wickednesse, how I haue been a great offender of Gods Maiesty, a wicked transgresser of his most holy and iust lawes. Yea there is neuer a branch of his commandements, but I haue most wilfully violated, and dayly infringed. Alas! I tremble to thinke of my former life, which before man was vniust, and in the sight of God vngodly. This is it that now troubles my conscience. I can hardly be perswaded that the Lord will vouchsafe such notorious sinners as I am, so great dignitie, as to suffer for his name; considering that the Apostles (which were holy and harmeles men) greatly reioyced for this honour, for that they were counted worthy to suffer any thing for Christ. And shall I thinke my selfe worthy of the prehemi-

Acts 5.41

nence which was giuen vnto them?

An-

Answere.

SVrely there is no greater preheminēce in Gods Church, then to bee a Martyr, nor more renowned dignitie, then to die for the profession of true religion. It is the nobleſt act of magnanimitie, ſeeing death is the hardeſt thing that nature cā ouercome; The principall act of obedience, ſeeing it is ſo highly commended in Chriſt, who *became obedient to the death, euen the death of the Croſſe*. And the profitableſt act (of all that may be wrought by our meanes) vnto the Church of God, whoſe glorious courſe is fitly expreſſed in the Silke-worme, which firſt eating it ſelfe out of a little ſeede, groweth to be a ſmall worm, afterward when by feeding a certaine time, vpon freſh and greene hearbes, beeing waxed of a greater ſize, it eateth it ſelfe out of the other coate againe into a caſe of ſilke: which when it hath once finiſhed, in the end caſting the ſeede, for many young to breed of, and leauing the ſilke for mans ornament, dieth all white and winged in ſhape of a flying thing. So the Martyrs firſt breake out of the dead ſleep of originall ſinne, by repentance and faith in Chriſt; by feeding on the Sacraments & leaues of Gods word, they grow to more ripeneſſe, caſting off the coate of worldly vanities & earthly cares, and are cloathed with the ſilke of Religion &

a Phil. 2. 8

The Martires compared to the ſilkworm

sincerite of life, in which worke, perseuering to the ende, euen then when persecution is greatest, they finally (if need require) shedde their bloud, as seed for new off-spring to arise of, and leaue the silke of their godly and vertuous examples, as an ornament and mirrour for the Church, and so depart b*out of great tribulation*, hauing *made their long robes white in the bloud of the Lambe*, being winged with the innocencie of their hands, cleanenesse of their hearts; by a liuely faith in Christ, they flie and c *ascend into the Lords tabernacle*, where they *rest vpon his holy mountaine*. Wherefore, though the ripe fruite of the Church be gathered, yet their bloud ingendereth new supply, for it increaseth the more, when the destruction and rooting out thereof is violently procured. It is like the bush that burned, and was not consumed. It is found by experience, that whosoeuer suffer (though he suffer for his offence) is pitied, and vnnaturall miserie (though deserued) cannot but breed remorse and tendernes in the beholders. But now, when such men as be innocent in their conuersation, vertuous in their liues, learned and graue personages, (or sober and godly youthes, vertuous & honest Matrons) shal, with comfort, offer themselues to extremity, reioice when they are tormented, goe to death as they would goe to a banquet, haue compassion vpon their persecutors & executioners, & sing Psalmes in the very

b Reu.7.14

c Psal.15.1

Sanguine fundata est Ecclesia, sanguine creuit

very flames; when such as neither want dignities to withdraw them, nor friends and family to pull them backe; nor cruell enemies to affright thē, shal be ready to chāge their dignitie with disgrace, to forsake their friends, and giue themselues into the hands of their mortall enemies, onely for the testimonie of a good conscience in the defence of the truth; men must needs think: This is a thing worthy to be knowne, and some vertue that deserueth deep consideration, for which a man is contēt to suffer death. They want no means to search out the truth, hauing both read and heard what cā be said on either side: They want not wit and iudgement, to discerne the good from the bad, being persons knowne to be of deepe insight & discretion: They cleaue to the word of God only, and embrace the same, making it the onely touchstone of truth, and the rule of their conscience: They haue no pleasure in paines, nor any temporall allurement to moue them to vndergo so great miserie. Yea, they haue many delights, honors, & promotions to withdraw them from it. Surely, therfore it is that they find it necessarie to do this, and that their saluation lieth vppon it, or else flesh and bloud could neuer digest these so heauy calamities; for otherwise, for altering opinion, or speaking a word, they might easily auoide it. So then, this is the comfort of them that suffer; That their death is the meanes to raise many

The suffrings of the Saints breed remors & work conuersion in the beholders.

The virtue and efficacie of martyrdome.

from death; and their patience maketh euery one inquisitiue of their religion, & desirous to know what quarrell they maintaine, and vpon what grounds; then, whē they know the truth, by and by they imbrace it, though it be with the losse of their lands, liberty, and liues. Now to come nearer to your temptation; no doubt (being a grieuous sinner) you are vnworthy, yea farre vnworthy to yeeld your life in such an honourable cause. What then? you are required to yeeld a reason of your faith; wil you play the Hypocrite and dissemble the same? or the Apostata and denie it? so should you adde sinne to sinne: For what greater sinne is it then to denie Christ Iesus and the trueth of his Gospel? The Lord keep his children from such impiety. What were they (yea, euen the Apostles themselues) whō God had chosen in the beginning to bee the witnesses of his trueth, and to carrie his name before the world, but men subiect to sinne and imperfections as we likewise be? God chose them first, yea, when they were his enemies: & so likewise of his singular goodnesse & infinite loue, he hath chosen you to be one of his witnesses also; *For he that is Lord ouer al, is rich vnto al that call on him:* Rich vnto al, he excepteth none, nor accepteth persons, but receiueth al, euen al that with vnfained repentance turne from their sinnes, and by a liuely faith imbrace his mercies in Christ. Wherfore meditate not so much on your sins,

Sanguis martyrum est semen ecclesiæ.

No man ought to think him self vnworthy to suffer for Christs sake.

Rom. 10 12 God is no accepter of persons.

as

as you do on the salue of sin, Iesus Christ our Redeemer and Sauiour; magnifie the mercies of God, and praise his holy name, for that in the merites of his Son, he hath chosen you, & accounted you worthy, not only to beleeue, but also to suffer for Christs sake.

That the voluntary death of the Diuells Souldiers cannot make the sufferings of Martyrs vnregarded.

Sect. XXIIII.

Obiection.

Oftentimes we see that blasphemous and abhominable Heretiques, Papistes, Arrians, and Anabaptistes, do willingly suffer affliction for the profession of their faith and faithlesse Religion. They suffer bonds and imprisonment, losse of liberty and liuings, yea and of life it selfe. How could they haue such patience in their troubles, such constancy in their sufferings, and such inward ioy and alacritie in their deaths, if their cause were not good?

An-

Anſwere.

That many Pagãs, Turks and Atheiſts ſeeme to be patient in their tormẽts

HAue not the very Pagans and Infidells ſuffered many cruell and bloody torments for their owne Idolatrous deuiuiſes: witnes hereof *Socrates*, that cheerefully trampled vpon coales of fire, and ſupped vp a draught of deadly poyſon: witnes *Caius Marius* who was whipped, racked, flayed aliue, and with great patience taſted of euery torment that ſauage and bloody Perſecutors could deuiſe: witnes the *Turkiſh Monkes*, who willingly whip and flaſh themſelues with ſharpe kniues, and glory, if occaſion be offered, when they may offer vp their ſinfull ſoules, in defence of their Idolatrous Mahometiſme. Yea, doth not experience daily manifeſt, with what courage and reſolution, Atheiſts and obſtinate Malefactors do ſuffer the torments and violence of death? What maruell then if Seminaries and popiſh Iebuſites, neglecting their owne ſafety, and their Princes mercy, haue, and do daily embrace the gallowes, and deſperately endure the iuſt rewarde of death. Who knoweth not but their ſufferings are for traiterous attempts againſt their owne Prince and Country, and for matters cleane contrary to the word of Truth, and therefore, that they may be tearmed, rather Deſperate Preſumption, than Chriſtian Perſecution. How ſtrong are the deluſions

The ſuffrings of Seminaries and Ieſuites is deſperate preſumption.

lusions of subtill Satan, which hath bewitcht the benummed mindes of miserable Men, so farre, that they haue not beene afraide to offer, both themselues and their yong babes, thorough violent flames for the Diuells sacrifice. What! could men be so senseleſſe, that they had no care of their owne liues, or so vnnaturall, that they had no regarde of their owne children? Could not the horrible feeling of their owne proper paines, nor the outragious yelling and crying teares of their yong Infants, worke, either remorse, or pittie, in the hard-harted Parents? No no, where diuelliſh superſtition ſitteth Judge, there neither Nature nor Reason, may dare to pleade the cause. Lies imitate the Truth, and Superſtition taketh Religion for a Patterne; wherefore it ought not to seeme ſtrange that the diuell is so buſie to bewitch his members (after the example of the true Seruants of God) to endure death. So then, the Popiſh Iudaſes that die so obſtinately in their errour and superſtition, are the Diuels Souldiers, rather then the Lords Martyrs: neither can their deſperate torments, make good Mens ſufferings vnregarded. The ſheepe muſt not leaue off her skinne, becauſe the wolfe ſometimes commeth in her likenes, neither muſt wee leſſe eſteeme the Martyrs paines, becauſe the Diuels ſouldiers likewiſe die for his ſake

Popiſh Ieſuites are the diuels ſouldiers,

what

What the enemies of the truth procure vnto themselues, by persecuting and murdering of Gods children.

Sect. XXV.

Obiection.

Now for my owne part, being satisfied of all scruples and doubts, touching this poynt (be it spoken with due acknowledgement of praise vnto God;) seeing we reape such excellent fruit, and so many benefits by Martyrdom; and that our Persecutors are the meanes of our sufferings, might they not come vpon vs and say vnto vs, in this, or such like speech? Why then complaine you of your persecution, if it be so glorious and so beneficiall vnto you? You should loue those by whom you are so much benefited. If we pleasure you, thanke vs, if we profit you, we cannot doe but well in continuing our course. *I pray you resolue me of this one point, and then an end. How may we answere such as will so obiect?*

An-

Answere.

WE may answere them briefly in our Sauiours owne wordes, a *Surely the Sonne of Man goeth his way, as it is written of him: But woe be to that man by whom the Son of Man is betraid; it had bin good for that man, if he had neuer bin born.* Being souldiers by profession, we are glad we haue such occasion to fight in defence of the truth, and yet we are heartily sory to see them bid vs battaile, by impugning and persecuting the same. Howsoeuer it goeth with vs, we are sure of the victorie; If we haue the vpper hand, we haue conquered Satan, and chased him out of his hant, to the confusion of all superstition and idolatrie; If we be oppressed and murdered for our faith, then doe we also ouercome by our true faith in Christ, who will receiue vs vnto himselfe, and giue vs the crowne of life; so also we confirme our religion to our posteritie, and seale it with our bloud. Wherefore, small is the hurt that they do vs, yea it is an vnspeakeable benefite, but vnknowne is the miserie that they worke vnto themselues, though they see it not, or wil not see it: for they plucke vp the sweete floures, and leaue the stinking weeds; they cutte off the fruitfull braunches, and let those that be rotten and withered, alone, they burne the corne, and spare the stubble; they put

a Mat. 26. 24 marke 14. 21 luke 22, 22

The danger that Persecuters doe incurre by persecution.

put Noah into the Arke, and drowne themselues, whose beeing amongst them, kept them from the deluge; they thrust *Lot* out of Sodom that kept the city from burning, they oppresse Moses, who should wrestle with Gods anger, and keepe it from them: and therefore putting the true christian professors to death, they digge their own graues, and cut off the shot of the anchors that should saue them from shipwracke. It were great folly for a king that desired peace, to abuse, disgrace, & torment the ambassadors & seruants of a Monarch mightier than himselfe, & then to send them home thus cruelly intreated, to vtter their wrongs. Yet this is the folly and sottishnes of al Persecutours, who thinke it necessarie for their peace, to impouerish, spoile, and torment, the Ambassadors of Iesus Christ, and seruants of God, and then by barbarous & sauage martyring of them, to send them to heauen, there to bee continuall sollicitors with God for reuenge against their murderers; still crying b*vnder the alter, with a lowd voyce, saying.* c*How long Lord, which art holy and true, dost not thou iudge and auenge our blond on them that dwell on the earth?*

The folly of persecutors.

b Reuel. 6. 9

c 10

FINIS.

Reuel. 7. 12.

Amen; Praiſe, and Glorie, and Wiſedome, and Thankes, and Honor, and Power, and Might, be vnto our God for euermore. Amen.

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